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"SOW BESIDE ALL WATERS."

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Letter From Boston.

BY W. H. ROGERS.

The readers of the MISSIONARY WEEKLY will surely be pleased with the clear, forcible and candid presentation of the "negro issue" by Bro. A. B. Chandler in last week's issue. Whatever else remains unsettled, it seems quite certain that the people of the North do not generally comprehend the real difficulties that beset this question.

While expressing fears that the facts, as given by the Monday lecturer, might be correct, it should be remembered that your correspondent has never expressed any endorsement of Mr. Cook's treatment of this important question. The education and Christianization of the negro must be slow progress, but any solution of the question that ignores this process will hardly be the final one, and here I leave the subject.

Bro. F. D. Power indulges in what must be considered a sort of tirade against Mr. Cook and his lectures. Bro. Power is one of our first men, deservedly esteemed and beloved; and, therefore, the weight that is behind this recent utterance from him is much greater than the weight that is in that utterance. In this instance there is a little lapse from that dignity and spirit of candor and justice with which the court preacher's name ever has been, and ever ought to be, associated.

In speaking of Mr. Cook's utterances as imbecile, Bro. Power has surely over-shot the mark. Had they been characterized as ordinary and tedious, perhaps many would agree, but every one must see that to speak of them as imbecile is reckless.

How great men differ! Here is what Dr. A. P. Peabody has said concerning these lectures: "No other American author has done what he has done, or anything like it, and prior to experience no voice would have been bold enough to predict its success." Dr. Peabody was for a long time the honored Divinity professor at Harvard College.

The testimony of ex-President Hill, of the same University, is as follows: "These lectures are crowded so full of knowledge, of thought, of argument, of eloquence and power, so frequently spiced with irony, keen-cutting, though good-natured, that I could make no abstract from them without utterly mutilating them."

The above is the testimony of Unitarians whose religious views Mr. Cook has controverted.

Similar testimonies might be given from the *London Quarterly Review*, the *London Spectator*, and other journals.

These imbecile lectures have been read by the educated classes the world over. They have been quoted in the halls of Congress and copied in the *Congressional Globe*. Wendell Phillips heard one of Mr. Cook's preludes on temperance, and he remarked as follows: "The cause of temperance is in safe hands, and I can retire from the field."

"Must Joe Cook, like the babbling brook, go on forever?" asks Bro. Power. Why not go on so long as, like the babbling brook, there comes to those who hear and read something that fertilizes and freshens mind and heart? It is not charged that the current is impure—only that it is a little noisy. There is considerable current there, and if it be stopped there will be a stagnant pool perhaps. Men, like this Monday lecturer, might be viciously bad if they were not actively good. Besides, I think the current runs between the banks of the fear of God on one side, and the love of humanity on the other.

The lecturer continues his lectures according to the law of supply and demand.

As long as two thousand people, and often more, demand that Mr. Cook shall address them, why should people so far away object? His audiences gather from both sides of the

Atlantic, and the first men of our country are often there. His hearers are reasonably intelligent. Reports of small audiences are absolutely false. On two different occasions this winter I have seen at least 2,500 people there. There are seldom much less than two thousand present. I know what the *Christian Union* has said about these lectures. That paper may be compelled to correct its false statements. I am not answering Bro. Power alone.

Mr. Cook does seem somewhat egotistical, but we are to make no allowance for a man's faults in consideration of his splendid services as a champion of truth against infidelity? The first reformers of the country of every department of reform have again and again expressed their indebtedness to Mr. Cook. Even his bitterest enemies concede his ability and usefulness in some respects. We may criticize him if we will, and he deserves it, but let us concede his merits. Let us not join with liquor-dealers, Romanists and infidels in wholesale denunciation. Sooner or later we shall find that the peril of Romanism is no bug-bear, and Mr. Cook should be commended for his honesty, faithfulness and fearlessness in defense of our civil liberties against the daring assaults of the Jesuits and Popery.

The man is not as egotistical as he is often represented in the conventional charges. He is continually quoting from other men and very deferentially. He is a learner from all men.

Prof. C. L. Loos, of Kentucky University, not long ago spoke of Mr. Cook as humble and child-like as all great men are. "What thou be'st, thou see'st" cannot possibly refer to Bro. Power's criticism of Mr. Cook, but I do think it applies in the case of Bro. Loos' commendation. There are many men who are intellectually Mr. Cook's inferiors who are egotistically his superiors. But, in spite of his egotism, I still think that we honor ourselves in honoring a man so fearless, so able, so eloquent and so God-fearing as an opposer of all that is evil, and as a defender of all that is good.

As to the elephant and the oak Mr. Cook insists that he heard the illustration from Mr. Beecher's lips, and that Bro. Power heard the lion and lamb illustration can have no weight against Mr. Cook's plain statement. The illustration suggests nothing contrary to the habits of an elephant, for naturalists inform us of their browsing at trees. Neither is it impossible that elephants should be injured by vermin on the tree. Mr. Cook has been on the Monday platform for fourteen years for the same reason that Bro. Power has continued at Washington for fifteen years—the people want him.

We are entitled to our likes and dislikes, but we ought not to print them to the prejudice of good men of high standing who may be the special instruments of God for some special work.

Friends in Council.

A funeral ought not to be held on the Lord's-day in the city if it can be avoided, for it not only interferes with the regular services of the day, but frequently unites the minister for the evening discourse. It is no uncommon thing for funerals to be held on the Lord's-day, because it affords a better opportunity for display, and yet, the idea of display over the ashes of the dead is shocking to every sense of propriety, as well as in direct opposition to the simplicity taught by our Savior. A display of wealth, as seen in engaging more carriages than are needed, a display of flowers expensively wrought into handsome designs, and other extravagances for such occasions, makes some feel that they can't afford to die; though "pale death with equal tread will knock at the hovels of the poor as well as the palaces of the rich."

Perhaps, the ministers of the city by respectfully requesting that funerals should not be arranged for the Lord's-day, could control the custom to a certain

extent. If, however, it cannot be avoided in some cases, then insist that it should be in private and free from bands of music. The wealthy can correct the extravagant custom in vogue by setting the example of simplicity and economy. The minister in charge can regulate the length of the services so that the respect for the dead is not to be paid at the risk of life, where the friends must stand in an open hall or on the cold, damp ground while the exercises are being conducted. The undertaker can, also, readily arrange so that the immediate friends of the deceased do not have to take their final leave in the presence of the curious funeral-attending population. A. B. WILLIAMS. BELLAIRE, O.

WATCH.—But watch whom? Perhaps, we watch others more than self. The man whose breath is poisoned with alcohol watches him who has his money invested in the business that he patronizes; he, in turn, watches those whose words and actions are not in exact harmony; he turns to watch the man less liberal than himself; this one watches those not so regular in attendance upon public service as he; they watch those who participate in questionable amusements; these watch the man with the poisoned breath and the circle of watchers is complete. Many seem to have the idea that they are in the detective business, and that to be chief of police in the kingdom of heaven is greater than to be an heir of righteousness. We are admonished to "take heed to the flock," but Paul introduced the injunction with the words "take heed to yourselves."

C. McPHERSON. GAINESVILLE, TEX.

A YOUNG SISTER CONVERTS A HEATHEN GIRL IN ILLINOIS.—While the writer was holding a meeting in an Illinois town some time ago a young girl was converted to Christ under very peculiar circumstances. To bring the matter clearly before the readers I will have to give a bit of the family history. The girl's father and mother lived so unhappily together that they separated when the children were small. The girl's mother was once a member of the Church of Christ and attended regularly in her young days. After being harassed for years by a wicked and arbitrary husband, she became distrustful and suspicious of everybody. She grew worse and worse year by year, till she became estranged from her church and all her neighbors—having nothing to do with any of them. As she had to manage and do nearly all the work on her farm, she became careless about her house-work and her children at home. Hence, they grew up without religion or very much education. She would not allow them to go to church or Sunday-school, or associate with the children of the neighborhood in any way. A widowed sister in the church lived nearest to this strange woman's house, and could occasionally gain admission and talk with her. The woman finally became so tame that she would permit the children of our sister to play with hers. And one day the oldest daughter of the strange woman and one of the daughters of our sister were to themselves, and the subject of religion and Christ were mentioned. To the great surprise of our young sister she found the girl did not know anything of Christ and his religion. The little talk about Christ by our young sister was so entertaining to the girl that she desired to hear more and for fear her mother would find out that she was holding conversations on this new subject, she arranged to have appointments with our young sister in a big hollow tree between the two farms, where day after day they studied the New Testament together, sometimes for hours at a time. So one day during the meeting of which I speak, this girl walked five miles in the cold and came

forward, confessed her Savior and was baptized that night, the first sermon she heard. Our young sister was the missionary that converted her. This brought many more young people to Christ. Young sisters and brothers, will you go and do likewise? Verily the "heathen are at your door." Bring them to Jesus. "They that turn many to righteousness shall shine as the stars forever."—Daniel. W. H. BOLES.

TROUBLES OF LOIS.—Dear Timothy: When Paul wrote, "Unto my own son in the faith," and to "Titus" in regard to selecting men as officers in the church, he did not leave the question in doubt. Knowing its importance he plainly tells them every qualification necessary in order to fill the grave position of officers in the church of Jesus Christ: "Which is the pillar and ground of the truth." "Full of the Holy Spirit," "apt to teach," "not lovers of wine," "but lovers of good men," are some of the graces that the beloved Paul singles out in his letters to his sons in the gospel, who were to "set in order the things that were wanting."

In that ancient book "the Acts of the Apostles," was one of the deacons chosen because he was full of the Holy Ghost and wisdom.

Dear brother, pray for me while I talk with you, through our dear MISSIONARY WEEKLY, of my conflicts and persecutions. They began some time ago. I opposed the ordination of a brother as an officer in the church of "Laodicea." Nothing made me do it but devotion to the interest and future well-being of my Master's cause. I know I am on tender ground, but I forbade the soil I trust. The church of "Laodicea" is dear to me from every standpoint. As a babe in Christ I grew up in it with those dearest to my heart, who fought a good fight and are gone to their reward. As the oldest member in "Laodicea," I essayed to guard her interest. I could not give the brother "God speed." I stood up for Jesus. He has never deserted me; but allowed me to drink deeply of the cup of persecution. He has said: "They that live godly in Christ Jesus shall suffer persecution." Is there no honor in being persecuted for defending his cause? I esteem it such. If I shall prevent any one of the "seven churches of Asia" from committing the blunder that "Laodicea" did, when her choice fell on the brother in question, I shall not have suffered all that I have borne in vain. "Laodicea" has not been so vigorous, spiritually, as she was before this sad event. When I call up my great love for her, and ardent desire for her welfare in the past, I find myself saying with the Master, as he looked over the beloved city: "Oh! Jerusalem, Jerusalem, how oft would I have gathered thy children together as a hen doth gather her brood under her wings, but you would not." My dear Timothy, do try with all your power to induce the churches and the people to read their Bibles more. "To the law and to the testimony," said A. Campbell, and so says GRAND MOTHER LOIS. TIDEWATER, VA.

The government which God exercises over the children of men is similar to that of the family. He is the great Father of us all. The Psalmist says: "He leadeth me in paths of righteousness." Of all the creatures of earth the human species, in infancy and childhood, is the most helpless and dependent. There are a great many curses in this life and in this age. One of these is filial insubordination. Children fail to realize their need of parental leadership, and mark out an independent course, which leads not to righteousness; but almost invariably to ruin and shame. Proof of this can be found by visiting prisons and penitentiaries. The Jews as a people recognize this dependence, and their children "Honor father and mother," the result of which

is, they seldom are found before our courts or in our prisons. Though I have visited the penitentiaries of three of our greatest States, I have never seen a Jew within their walls. No need of speaking of others who do not observe this holy precept, "Honor father and mother"—instances in almost every community speak for themselves. God leads his children, not by some blind and mysterious impulse; but by the clear light of revealed truth. If we recognize our dependence upon God and submit to his leadership—righteousness, peace, joy and happiness will follow. If we, like disobedient and rebellious children, refuse to hear or to heed our Father's guiding truth, and by independence and insubordination, mark out a course of our own, it will lead not to righteousness; but, invariably, to ruin, shame, suffering and death. Let us take God's Word as the "rule of our faith and practice," that we may walk in paths of righteousness "for his name's sake."

J. D. DILLARD. SPRING HILL, KY.

THE ELDERSHIP.—I am greatly pleased with the MISSIONARY WEEKLY. It seems complete in all departments, and "Friends in Council" certainly meets a long felt want. In this connection I must say that I do not quite understand Bro. McHatton, in the issue of February 28, as to what he has to say about the election of church officers. It seems to me that some one must lead the meetings—if meetings are had. I mean regular services on Lord's-days, or prayer-meetings, when no preacher is present. There must be public reading and prayer, and so there must be some one to look after the temporal interests of the unorganized congregation. Now, if Bro. McHatton means by "inefficient"—totally unfit, then I agree with him, but if he means only somewhat "inefficient," I cannot agree with him. How many church officers (and a goodly number of preachers may be included in the number) have we that are not more or less "inefficient?" The model is presented in the New Testament. I do not suppose we expect to find any man who will perfectly conform to the model. But of course we must do the best we can—using the very best material accessible. But I would ask Bro. McHatton a question. What would you do with a congregation (without a preacher—perhaps unable to have one more than one fourth of the time) containing no material for efficient officers?

J. BAXTER MAYFIELD.

"And if children, then heirs of God, and joint heirs with Christ."—Rom. viii: 17. "And if children—" we readily see that we must determine whether we are children or not. If we are not children, then we are not heirs. This relation is obtained by adoption.—(Gal. iv: 5). The law of adoption was first proclaimed on the day of Pentecost (Acts ii) as conditioned by Christ himself. This law being sealed by the death of the Testator, it is certain that the conditions are unchangeable. Therefore, those who comply with the terms as presented by the apostles, examples of which we find abounding in the Acts of Apostles, are "children," and are, therefore, "heirs of God and joint heirs with Christ." To insure our inheritance, we should take the will and "continue in the Apostles' teaching." We should now "grow in grace and in the knowledge of the truth." The inheritance is so grand, the riches so vast that we can not afford to neglect our interest.

T. F. DRISKILL.

CONSECRATION.—As a people, we are apt to accuse a preacher of sectarianism, especially if he says too much about consecration from the pulpit. We say, we hear that everywhere we go to other churches. We want something substantial, and as a necessary consequence, our religious neighbors often justly

say: "Your people only believe in a head religion." We profess to believe in a religion which affects the whole life—and from a man of sin, brings forth a glorious new man in the Lord, sanctified by the power of the Gospel; and we profess to consecrate all our powers of affection on this blessed Savior, and to consecrate to him our body, soul and spirit, which are His. As preachers, we treat the matter too lightly. Oh, for a more consecrated ministry! We are servants, not lords. Thank God we have a splendid body of men, but we all need to realize more fully the importance of constant consecration to Christ.

FRED. G. ROBERTS. WINCHESTER, ILL.

DEAR FRIENDS: We must know men. Why should not the preacher know every member of his congregation? Why should he not know the mass of people at large by face and name, and, as far as may be, their peculiarities, prejudices and attitudes? Why should he not grasp the hand of every stranger that enters the church door and know him? Be a man of the people and the people will love you and hear your message. Serve them and they will follow you. This much lies within every preacher's power. What excuse can there now be for not having a library? Books, good books, on all subjects, are cheap, and can be had on the easiest terms. One dollar a week, properly used, will furnish you with a liberal supply of good reading matter, which will soon grow into a valuable library. The very poorest now can have books. If you know men—up to the Man; and books—up to the Book, and use your knowledge properly, and throw your whole self into your work, the world will stop to hear you, otherwise it will nod its head and pass on.

C. S. LUCAS. AUGUSTA, GA.

"GREAT GOD OUR KING."—In the coming good time, all earthly rulers and governments will be ruled by "the law of Christ." In "these latter days" God has set up "the kingdom of heaven" in the earth. Jesus is the King of this kingdom, and he is "King of kings and Lord of lords." We talk about justice; in the Greek Testament there is but one word for righteousness and justice; whatever is right is just. "The earth is the Lord's, the world and they that dwell therein." He "whose right it is to reign" is seated at God's right hand on the throne of the universe. It is full time for all who believe that God has "made" the crucified Jesus "both Lord and anointed" to proclaim his right to rule the nations, the governments of earth. "The law of Christ," which is not selfishness, but love, must be incorporated in the laws of all lands; and the crucified, but risen and living Jesus must be acknowledged as the rightful Ruler—King of all the governments of earth. He is law in all right, and he has all right to give and enforce His law. The result would be perfection of law, and Heaven begun upon earth.

J. J. MILES.

DEAR MISSIONARY:—I want to second your motion to strike out thirty thousand dollars and insert fifty thousand dollars in the call for a collection for Home Missions the 1st Lord's-day in May. When I reflect that it is an easy thing with a proper effort to raise money, I am surprised that we still have to "play at missions" as well at home as in foreign lands. Let me say that there is not a preacher in Georgia who cannot raise at least twenty-five cents per member from his congregation if he will only try, and yet I predict that Georgia won't raise one hundred dollars on that day. The reason is obvious. Our preachers are shamefully indifferent, and I hope, as the MISSIONARY WEEKLY has a large circulation in this State, you will endeavor to stir us up on that line between now and the first of May. J. A. PERDUE.

Mountain Siftings.

BY CHAS. S. LONG.

I must confess to no little surprise when I read Bro. Spencer's last article on the "Godhood of Christ." I had expected him to throw some light on the question, propounded by me, concerning what he said about the human nature of the Savior praying to his divine nature. Instead of that he occupies at least half his space with a most convincing argument on the humanity of Christ. But that is not the question at issue, and I believe just as firmly as he in the perfect Manhood of Christ, because the testimony on that point is overwhelming. It might be well to see just how far we do agree along the line of our investigation.

1. We believe firmly in the divinity of our Savior's mission and office; that he spoke with divine authority, and that he was the bright image of the divine perfections.

2. We believe that God dwelt in him, manifested himself through him, taught the people by him, so that in hearing him they heard him that sent him, and that he communicated to him the Spirit without measure.

3. We believe that the Christ was the most glorious display, expression and representative of our Heavenly Father to his creatures, so that in seeing and knowing the Savior we see and know the invisible Father.

4. We believe that when Christ came God visited the world and dwelt with men more fully and conspicuously than at any former period subsequent to the banishment of our first parents from the garden of Eden. In Christ's words we hear God speaking; in his miracles we see God acting; in his character and life we see an unsullied image of God's purity and love. We believe in the divinity of Christ, and that he is the Son of God.

Where, then, do we differ? We differ in this important respect. Bro. Spencer affirms "that it is wrong to teach that 'Jesus is not God, but the Son of God,' because, in his opinion, the 'Scriptures teach that he was both.' I say the Son cannot be the same being with his own Father; that the Son, who was sent into the world to seek and save the lost, cannot be the living God who sent him. The language of our Savior is explicit and unqualified: 'I came not to do mine own will.' 'I came not from myself.' 'The Father is greater than I.' 'I ascend to my Father and your Father, to my God and your God.' I am not required to affirm a negative, but to examine the evidence my brother brings to sustain his proposition; but, before proceeding to such examination, I desire to again call his attention to his explanation to Bro. Miller concerning the human nature of Christ praying to his divine nature. Was it the human nature of Jesus crying to his divine nature when on the cross he cried: 'My God, my God, why hast thou forsaken me?' If so, what kind of sacrifice was offered for sin? When Jesus prayed, 'Father, glorify thy name,' and a voice came from Heaven saying, 'I have both glorified it and will glorify it again,' was it the human nature praying to the divine and the divine nature answering? Many more passages of like import might be cited, but these are sufficient to show the untenable nature of Bro. Spencer's position.

So far, in our investigation, the only Scriptures brought forward to prove his proposition are the ones relied upon by Trinitarians to prove a Trinity in Unity in the Godhead. In saying this I do not charge Bro. Spencer with being a Trinitarian or advocating Trinitarianism as taught by the creeds. But even if his premises be correct his conclusions do not necessarily follow, because he will admit, I think, that the term *Theos* (God), upon which his argument turns, is sometimes used in a figurative or secondary sense, and does not always refer to the one true God. In John x: 34-35, Jesus said to the Jews: "Is it not written in your law, I said ye are gods? If he called them gods unto whom the word of God came," say ye of him whom the Father consecrated and sent into the world, thou blasphemest, because I said I am the Son of God?" The Jews had charged him with making himself God, and he repudiates their charge and said: "I

am the Son of God." Schleusner, in his *Lexicon on Novum Testamentum*, article *Theos*, says: "In a figurative sense *Theos* (God) signifies he who acts by authority and command of God; he who on earth represents the Deity."

This removes the strongest prop from Bro. Spencer's argument in support of his proposition, for, while it is true that the term God, as found in the passages quoted by him, implies divine honor in some sense, yet it is possible that it may be employed in a secondary or figurative sense, and in this way may be applied to Christ without proving that he is "the true God." This is all the more probable because it harmonizes every utterance concerning the Christ in both the Old and New Testaments. Let us now examine some of the passages brought forward by Bro. Spencer to prove that "Jesus is the true God."

1. Rom. ix: 5. "Whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever. Amen." He calls this passage "wonderfully strong" as a testimony to the Godship of Christ, and yet the weight of the whole argument based on this text, depends on the punctuation. Nearly every one knows that the original manuscripts of the New Testament are without any punctuation, and the sentences are not divided from each other by any marks, and translators are obliged to punctuate as they think the sense requires. The *New Revision*, marginal reading, is as follows: "And of whom is Christ as concerning the flesh. He who is over all is God blessed forever." Tischendorf, and other able critics, edit the sentence with a full period after *came*. "Whom as concerning the flesh Christ came. Who is over all, God blessed forever." This makes the last clause an entirely independent doxology. "God, who is over all, be blessed forever. Amen." That there is a doxology here I presume no one will question, and Paul was not accustomed to offer doxologies to Christ, but to his "Father and our Father, his God and our God." E. g., Rom. i: 25: "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen." II Cor. i: 3: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." xi: 31: "The God and Father of our Lord Jesus Christ, which is blessed for evermore." Eph. i: 3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us, etc." and, finally, Rom. ix: 5: "Whose are the fathers, and of whom as concerning the flesh Christ came. He who is over all is God, blessed forever. Amen."—*New Revision*. Furthermore, Paul was too good a reasoner, after speaking of Christ in relation to his fleshly descent, which he had just done, to introduce the inconsistency of making him at the same time the only true God. So Bro. Spencer's "wonderfully strong passage" is certainly *strongly* against him.

2. Titus ii: 13-14: "The glorious appearing of the great God, and our Savior Jesus Christ." On this he remarks: "Here the construction presumably, and the context surely, force us to consider the identity of 'our Savior Jesus Christ,' and 'our great God.' For a man occupying a narrow position on this question the 'context' might 'force' him to such a conclusion; but, standing on the summit and overlooking the whole field, he is forced to no such conclusion. Even if we grant what we think is improbable, that the title 'great God' as well as 'Savior' are here applied to Christ, it does not follow that he is 'the true God.' It is Paul's custom to speak of the Father as the original or primal source of all pre-eminence and greatness, and the Son as the representative, or image, of the Most High. McKnight gives the following literal meaning of the text: 'The appearing of the glory of the great God, and our Savior Jesus Christ.' In this he is sustained by the *New Revision*; hence, when Jesus appears it will be not only in his own glory, but also in the glory of his Father, and that appearing may well be called 'the appearing of the glory of the great God, and our Savior Jesus Christ.' How beautifully, too, this harmonizes with what Jesus said in Mark viii: 31: "Of him shall the Son of man be

ashamed, when he cometh in the glory of his Father with the holy angels." Both the Savior and Paul are speaking of one and the same appearing. I have only space left to consider two more of his proof-texts, and I will, therefore, take his strongest ones.

3. On Col. ii: 9, Bro. Spencer says: "We have not been so universal and emphatic in our statement as this passage would evidently seem to justify." The word *pleroma*, translated in this passage 'fullness,' means 'perfectness,' 'perfection,' 'completion,' 'fullness,' or 'that which perfects,' 'completes,' 'fills.' The leading thought of the Apostle, in this chapter, is the *Perfectness* of the Christian religion. All perfection, in Paul's view, was combined in it, and it was pleasing to God that this whole perfectness, with those who are made perfect by it, should abide with his Son. To the Son, as their master and teacher, all Christians were to look, and nothing to complete his religion was to be drawn from any other source. The context, as well as the general tenor of the Epistle, shows this to have been the idea in the mind of Paul when he said: "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fullness (perfectness) of the Godhead bodily, and in him ye are made full (perfect or complete) which is the head of all principality and power." The fact is the doctrine that "Jesus is the true God" is opposed to the whole tenor of the Scriptures, and all the facts in the history of Christ.

4. Heb. i: 8: "Thy throne, O God, is forever." I presume there is no single passage that is quoted more frequently than this for the purpose of proving that Jesus is "the true God." Bro. Spencer remarks on this verse that "Jesus Christ is expressly addressed as God." The whole argument is based upon the term *Theos* (God) being applied to Christ. I have already shown that this term is sometimes used in a subordinate sense in the Scriptures. In Exodus vii: 1, it is applied to Moses. "And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother, shall be thy prophet." Does the fact of Moses being called *Theos* make him any other than Moses, the prophet of God? But for some unaccountable reason Bro. Spencer seems to have overlooked the context in this case! He stopped just a little too soon, for in the next verse we read, "Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Even if Jesus is spoken of as God, or the term *Theos* is applied to him, it remains that there is still the Supreme God over him and from whom the anointing is received, and who raises him above his fellows. The reason for his exaltation is that it "pleased the Father that in him all fullness should dwell."

In my judgment Bro. Spencer signally failed to prove his proposition "that it is wrong to teach that Jesus is not God, but the Son of God." The fact is, no living man can sustain such a proposition in the face of apostolic teaching. The apostles were guided into all the truth by the Holy Spirit, and the record of their preaching shows that with one accord, and in every place they preached Jesus Christ as the Son of God, and not as "the true God." What is the creed of the New Testament? "Lord, I believe thou art the Son of God, who was to come into the world." "Thou art the Christ, the Son of the living God." "We know and believe that thou art Christ, the Son of the living God." "These are written that ye might believe that Jesus is the Christ, the Son of God." Peter's first sermon was that "Jesus is Christ;" his second sermon is the same, and he baptized converts into that profession. Philip said to the Eunuch, "If thou believest with all thy heart thou mayest." He said, "I believe that Jesus Christ is the Son of God." Paul preached in the synagogues and assemblies of the people; this he proved—that Jesus is Christ, and the Son of God. The things "concerning the kingdom of God, and the name of Jesus Christ," was the large circumference of the Christian faith in apostolic times. The apostles never preached Jesus as "the true God," and they

never told their converts they must believe in him as "the true God" so far as any of their recorded sermons show. The testimony of the apostles concerning their Lord and Master, and the Master's testimony concerning himself is all consistent with the Savior's own prayer to the Father, "That they might know thee, the only true God, and Jesus Christ whom thou hast sent;" and with the words of Paul, "To us there is but one God, even the Father, and one Lord Jesus Christ."

I am in favor of a pure speech, and opposed to speculation on this subject, and I close my part of this investigation by a quotation from the writings of Mr. Campbell which I most heartily endorse. In his remarks on "Purity of Speech," C. B. p. 313, he says: "This (the relation existing between Jesus Christ and his Father) is one of those topics on which men have philosophized most exuberantly, and on which they have multiplied words and divisions more than on any other subject of human contemplation. Hence have arisen the Trinitarian, Arian, Semiarian, Sabellian, Unitarian and Socinian hypotheses. It is impossible that all these can be true, and yet it is possible that they all may be false theories. Now, each of these theories has given rise to a diction, phraseology, and style of speaking peculiar to itself. * * * They do not speak the same things of the Father, the Son and the Holy Spirit. Now, suppose all these would abandon every word and sentence not found in the Bible on this subject, and without explanation, limitation, or enlargement, quote with equal plainness and readiness, and apply on every suitable occasion every word and sentence found in the volume, to the Father, to the Son and to the Holy Spirit; how long would divisions on this subject exist? It would be impossible to perpetuate them on this plan."

Here, then, is common ground, and there is standing room for all.

"Now, the God of peace, who brought again from the dead the great Shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make us perfect in every good thing to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory unto the ages of the ages, Amen."

RONCEVERTE, W. VA.

Points and Paragraphs.

BY J. M. TRIBLE.

Prosaic and unsentimental people are prone to depreciate the ministry of beauty in spiritual service. A "flower mission" is, we fear, an unheard of thing even to some readers of the *MISSIONARY*. One of the objects of such a mission is to distribute flowers among the poor and the humble. The most practical friends of the poor testify to the inestimable value of such missions. The historian, J. R. Green, in a noble sketch of Edward Denison, relates the instance of a lady, well-known for her charitable work in the poorer districts of London, visiting a low alley in East London. "She entered the little mission-room with a huge basket filled, not with groceries or petticoats, but with roses. There was hardly one pale face bending over their sewing that did not flush with delight as she distributed her gifts. Soon as the news spread down the alley, rougher faces peered in at window and door, and great 'navvies' and dock-laborers put out their hard fists for a rose-bud with the shyness and delight of school-boys. 'She was a real lady' was the unanimous verdict of the alley."

Our young people are frequently exhorted to diligence and promptness in bearing their part in the work of the church, though we think none too often. They may well suffer the word of exhortation and heed it too. But may we remind their seniors that an ounce of example is worth a ton of exhortation? If the older part of the church will faithfully lead the way, the young may be expected to follow. The late and lamented Mr. Billings was wont to say: "Parents who want their children to go in the right way must go that way themselves—sometimes!"

Some subjects there are on which one can not speak with-

out a tone of apparent discouragement. One of those is the present attitude of young men toward the church. The simple facts of the case, without any comment, are most melancholy and depressing. The young Men's Christian Association of Illinois publishes a statement to the effect that not one in ten of the men of that State are members of the Evangelical churches. The report of the International Committee of the Young Men's Christian Association makes out an equally deplorable condition of things. According to that only five per cent. of the young men of the country are communicants in such churches. He who can regard such statements without depression is not to be envied. There are the bright promises of the gospel certainly. But our distress is that so large a majority of our young men are not included in those promises, because not obeying the commandments to which they are attached. The more we love young men the more we mourn their unbelief. Mourning will not suffice, however. We must move upon them more mightily and plead with them more persistently that they turn from their idols to serve the living God.

Ways of working, in the Master's service open on all sides for those who have the will to work. One of the simplest and most effective is to invite others to the services of the church. That noble leader of the white-cross movement, Ellice Hopkins, justly says that "too many of us who call ourselves Christians depute to the cold, iron throat of the church bell the privilege of inviting people to public worship, until we almost forget how to say come with tender human throats." The mute appeal of the church spire, or even the clarion call of the church bell is not sufficient invitation to the hour of prayer. We must press the invitation with the living, personal voice. "Let him that heareth say, come."

Many churches and pastors now issue a list of prayer-meeting topics, covering a considerable period, that those who attend and bear part in this important service may come to it with some appropriate preparation of mind and heart. The custom is worthy of general adoption. A thoughtless approach into the presence of God is not pleasing to him, and therefore cannot be profitable to us. We should not come to the place and hour of prayer dull and empty in head and heart. If so we may expect a slipshod and spiritless service. An extemporaneous prayer-meeting is likely to be a failure. If one waits till the meeting is already begun to select an appropriate reading, or to choose an appropriate exhortation he is generally unable to command what he wants. Premeditation on the part of all who attend will make a profitable meeting. This does not mean a labored preparation; that is a mistake in the other direction. It only needs that our thoughts should be directed to the meeting before the hour of assembly, noting any suggestions that may occur to us as appropriate and fixing them in the mind. The secret of a good prayer-meeting is an open secret. Every one present must feel responsible for some part in the service, and come prepared to discharge it. No machinery or manipulation will succeed if this be lacking; and nothing of the kind will be needed if this be present.

The following bit of conversation between two well-known gentlemen was reported for its humor, doubtless; but it has a serious aspect also: Bro. Smith: "How many members have you in your church?" Bro. Jones: "Two hundred and some odd. How many have you, Bro. Smith?" Bro. Smith: "Two hundred and all odd." Now Bro. Jones' church does not differ from the average. Every church has some odd members. Their oddities are various, sometimes harmful but oftener harmless. A certain proportion of odd people appear needful for the proper discipline of the rest. But when the odd brethren are in the majority, that church is to be pitied. And when, as in the case of Bro. Smith's church, they are all odd, then look out for a few elsewhere; there is simply no living with them.

"It is worth a thousand pounds a year," said Dr. Samuel

Johnson, "to have the habit of looking at the bright side of things." This is a true saying in whatever sense we take it. A bright, sanguine, sunny face is worth a good deal more in the market than is the sad and sombre countenance. A man of our acquaintance was for years without employment, because he always sought it with the air of a man who had no hope of getting it. The man was honest, intelligent, competent, but he had an incorrigible habit of looking at the dark side, which showed itself in his face, in the tones of his voice, in his whole demeanor. It would have been money in his pocket and bread in the mouths of wife and children if he could have taken the disappointments of life a little less to heart, and made more of its sunny side. By all means cultivate a sunny and cheerful spirit. Look at the bright side.

For Foreign Missions.

The following sums were received from February 28 to March 6:

Alabama, \$3.75; Arizona, 5; Arkansas, 4.25; California, 2; Canada, 36.50; Colorado, 5; Dakota, 5; England, 9.01; Georgia, 2; Illinois, 189.25; Indiana, 112.98; Iowa, 105.43; Kansas, 32.30; Kentucky, 461.98; Michigan, 1; Minnesota, 9.62; Mississippi, 17; Missouri, 249.31; Nebraska, 25.20; New York, 10; Ohio, 201.75; Oregon, 25 cents; Pennsylvania, 549.44; Tennessee, 55.75; Texas, 6.25; Virginia, 14.25; West Virginia, 5.50.

Grand total, \$2,119.77.

NOTE.—Thus far four churches have sent in offerings of more than one hundred dollars each. These are as follows: West Side, Chicago, \$100.25; Nevada, Mo., \$103.25; Broadway, Lexington, Ky., \$300; New Castle, Pa., \$542.44. The offerings of the New Castle Church is the largest ever received from a church. The offerings are not as large as they would have been had the day been more favorable. In some cases they are considerably smaller than a year ago. This is to be regretted, as we are trying to raise twice as much this year as we did last. It is hoped that every church that did not take a collection on the day named well do so yet.

A. McLEAN, Cor. Sec'y,
P. O. Box 750, Cincinnati, O.

Receipts

OF GENERAL CHRISTIAN MISSIONARY CONVENTION.—FEBRUARY COLLECTION.

Arizona, \$2.25; California, 20; Connecticut, 20; Colorado, 10; Indiana, 49.35; Iowa, 46; Illinois, 268.10; Kansas, 20; Kentucky, 40; Michigan, 13.69; Massachusetts, 20; Missouri, 405.25; Nebraska, 10; New York, 13; Ohio, 174.35; Pennsylvania, 37.32; Tennessee, 1; West Virginia, 76 cents; Wisconsin, 43.75.

Aggregate for February, \$1,216.82; aggregate since October 10, \$4,936.34; increase as compared with last fiscal year, \$1,500. Subscribers will confer a favor by remitting early. Next collection first Lord's day in May.

R. MORFETT, Cor. Sec'y.

Let us be thankful that any poor sufferer can buy with 25 cents a bottle of Salvation Oil.

Venor's predictions, though in the main pretty accurate, are not infallible. But Dr. Bull's Cough Syrup was never known to fail to cure a cough.

Children Starving to Death

On account of their inability to digest food, will find a most marvellous food and remedy in *Scott's Emulsion* of Pure Cod Liver Oil with Hypophosphites. Very palatable and easily digested. Dr. S. W. COHEN, of Waco, Texas, says: "I have used your Emulsion in infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health. At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and we ask you to try Hood's Sarsaparilla. It strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. The peculiar combination, proportion, and preparation of the vegetable remedies used give to Hood's Sarsaparilla peculiar curative powers. No other medicine has such a record of wonderful cures. If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other instead. It is a Peculiar Medicine, and is worthy your confidence. Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar

SUNDAY-SCHOOL LESSON

MARCH 31, 1889.

QUARTERLY REVIEW.

LESSON I.—The Mission of John the Baptist.—Mark i: 1-11. *Golden Text:* The voice of one crying in the wilderness, Prepare ye the way of the Lord.

TIME.—A. D. 26-27.
PLACE.—Wilderness of Judea.
SUBJECT.—Preparing the Way of the Lord.

2-3. John the Baptist foretold in Scriptures.

4-5. John the Baptist preparing the way for Christ.

I. By announcing that the kingdom of Heaven was at hand.

II. By preaching the baptism of repentance for the remission of sins. Large crowds attended his preaching and many were brought to repentance and baptism in the river Jordan.

6. John's dress and manner of life.

7-8. John's prophecy of Christ.

9-11. Baptism of Christ to fulfill all righteousness.

The voice from Heaven, Thou art my beloved Son in whom I am well pleased.

LESSON II.

A Sabbath in the Life of Christ.—Mark i: 21-34. *Golden Text:* As his custom was, he went into the synagogue on the Sabbath day.—Luke iv: 16.

TIME.—A. D. 28.
PLACE.—Capernaum and its vicinity.
SUBJECT.—The Blessed Words of Work of Jesus.

21-22. Jesus attends on the Sabbath day the public worship of the synagogue and teaches with authority. The effect of his teaching.

23-34. The authority of his teaching confirmed by miracles. 1. The healing of the Demoniac. 2. The healing of Simon's wife's mother. 3. The healing of many sick of divers diseases, and casting out many devils. These wonderful works caused his fame to spread throughout all the region round about all Galilee.

LESSON III.

Healing of the Leper.—Mark i: 35-45. *Golden Text:* As soon as he had spoken immediately the leprosy departed from him, and he was cleansed.—Mark i: 42.

TIME.—April to June, A. D. 28.
PLACE.—Capernaum and towns of Galilee.
SUBJECT.—Sin and Salvation.

Jesus rises early and retires to a solitary place. A lesson on the importance of prayer, of early prayer and of secret prayer.

36-37. The disciples seek him and find him.

38-39. A missionary journey. He could not spend all of his time in one place, but must go to other towns and there preach also. He preached in their synagogues throughout Galilee. A lesson on the importance of missions.

40-45. A leper healed. Leprosy a type of sin. The healing of the leper a type of the salvation of the sinner. The imprudent zeal of the leper leads him to disobey Jesus and thereby greatly interfere with his work.

LESSON IV.

Forgiveness and Healing.—Mark ii: 1-12. *Golden Text:* Who forgiveth all things iniquities; who healeth all thy diseases.

TIME.—Summer A. D. 28.
PLACE.—A house in Capernaum.
SUBJECT.—Salvation Through Faith.

1-2. Jesus preaches the word to great crowds.

3-4. One sick of palsy is brought to Jesus. The manner in which they overcame the obstacles in the way. Seeing their faith Jesus said to the sick of the palsy, Son, thy sins be forgiven thee.

6-12. The scribes, offended at his claiming the power to forgive sins, accuse him of blasphemy. Jesus proves his power to forgive sin by restoring the palsied man to health and strength. All were amazed at this miracle and glorified God.

LESSON V.

Parable of the Sower.—Mark iv: 10-20. *Golden Text:* If any man have ears to hear, let him hear.—Mark iv: 23.

TIME.—Autumn A. D. 28.
PLACE.—Shores of the sea of Galilee.
SUBJECT.—Various Ways of Treating God's Word.

10. The disciples and others ask the meaning of the parable and the reason for teaching in parables.

11-12. The reason for teaching in parables. To reveal more clearly the truth to those who are anxious seekers after it, but to conceal it from those who are not prepared to receive it.

13-20. The interpretation of the parable; the sower. Jesus and the apostles and all who are engaged in preaching or teaching God's word. The seed, the spiritual truths revealed by God to man at various times. The soil, the heart of man.

The wayside hearers are those whose hearts are so hardened by sin and worldliness that the truth heard makes no impression upon them.

The stony ground hearers are the shallow, emotional persons, who receive the word without a due sense of what is implied by it, who think not of trials, self-denials, etc., and when troubles and tribulations come have not the strength to bear them. Promising much at first, they soon fall away and bring forth no fruit.

The thorny ground hearers are those of divided heart; those who try to serve God and mammon. The good seed is choked by worldliness, the cares of the world, "the lusts of the flesh, the lusts of

eye and the pride of life." These bring forth very imperfect fruit.

The fruitful hearers are those who receive the word into good and honest hearts, make it the rule and guide of their life and bring forth fruit according to their opportunities, some thirty, some sixty and some an hundred fold.

LESSON VI.

The Fierce Demoniac.—Mark v: 1-20. *Golden Text:* Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee.—Mark v: 19.

TIME.—Autumn A. D. 28.
PLACE.—The country of the Gadarenes.
SUBJECT.—The Wonderful Change.

1-5. The demoniac, an outcast dwelling among the tombs, of such preternatural strength that no chains or fetters could be found strong enough to hold him. Day and night he wandered in the mountains, uttering his shrieks and inflicting wounds upon himself. He had become a terror to the community.

6-10. He recognizes Jesus and ran and worshipped him. The conversation between Jesus and the demoniac, who, at one time, speaks under the influence of his own spirit and at another as he is influenced by the demon.

11-13. The request of the demons and their fate.

14-17. The effect of the miracles on the people, and the conduct of the Gadarenes.

18-20. The effect on the demoniac and his request. The answer of Jesus.

LESSON VII.

The Timid Woman's Touch.—Mark v: 25-34. *Golden Text:* Be not afraid, only believe.—Mark v: 36.

TIME.—Autumn A. D. 28.
PLACE.—Capernaum.
SUBJECT.—The Triumph of Faith.

25-26. A certain woman afflicted for twelve years with an incurable disease—her great sufferings—reduced to poverty by her efforts to be healed. Her disease renders her ceremonially unclean and virtually excludes her from society.

27-29. She hears of Jesus, of his love for the afflicted and his power to heal all manner of diseases. She believes. Her faith founded on testimony, was strong and led action—led her to overcome every difficulty in the way and to bring herself in contact with Jesus. She at once felt herself healed.

30-34. Jesus is conscious that healing power has gone out of him and asks who touched his clothes. The surprise of the disciples at such a question. He looks upon the woman. She approaches, trembling, publicly confesses all and receives the full assurance that she is healed of her disease. As this woman is led by faith to bring herself in contact with Jesus, and to publicly confess him, so the sinner must be led by faith to use the means appointed by him in order to be assured of the forgiveness of sins.

LESSON VIII.

The Great Teacher and the Twelve.—Mark vi: 1-13. *Golden Text:* And they went and preached that men should repent.—Mark vi: 1-13.

TIME.—Autumn of A. D. 28 and winter A. D. 29.
PLACE.—Nazareth and towns of Galilee.
SUBJECT.—A Missionary Tour.

1-6. Jesus goes from Capernaum to Nazareth, and on the Sabbath day taught in the synagogue. His teaching gives great offense, and he is rejected by the Nazarenes. Their unbelief, at which he marvels, prevents his doing any mighty work except to heal a few sick.

7-13. Jesus calls his disciples around him and sends them out, two by two to preach in the surrounding country, giving them special directions as to their preparation and their manner of acting wherever they went. They preached that men should repent.

LESSON IX.

Jesus the Messiah.—Mark vii: 27; ix: 1. *Golden Text:* Whosoever shall come after me, let him deny himself, and take up his cross and follow me.—Mark vii: 34.

PLACE.—On the way to Caesarea Philippi.
SUBJECT.—Following Christ.

27-28. Jesus and his disciples leave Bethsaida and go to Caesarea Philippi. On the way he asked his disciples who men said that he was. They answer, John the Baptist, or Elias, or one of the prophets.

29-30. He asks the disciples, But who say ye that I am? Peter answers for them, Thou art the Christ the Son of the living God. This answer recognizes the divinity of Christ, the great central truth of Christianity.

31-34. He now tells them of his sufferings, rejection, death and resurrection. Peter, not yet understanding the true nature of the kingdom, protests as it were against such a thing. Jesus seeing in this a renewal of Satan's temptation through Peter, rebukes his worldly spirit.

34-38. Jesus teaches the people and the disciples that the way to the kingdom is through self-denial and cross-bearing, and that whoever wishes to enjoy the blessing of eternal life must be willing, if necessary, to give up every thing, even life itself for the sake of the gospel's. He next teaches that whoever is ashamed of him and his words, the Son of Man will be ashamed.

LESSON X.

The Child-Like Spirit.—Mark ix: 33-42. *Golden Text:* Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.—Mark ix: 15.

TIME.—Autumn A. D. 29.
PLACE.—Capernaum.
SUBJECT.—The Way to the Kingdom of Heaven.

33-42. Jesus teaches the little children to come unto me, and forbids them not, for of such is the kingdom of God.—Mark ix: 14.

TIME.—March A. D. 30.
PLACE.—In Perea.
SUBJECT.—Eternal Life.

13-16. Young children are brought to him to be blessed. He teaches that only those who have the child-like spirit can enter the kingdom.

17-22. A rich young ruler comes to Jesus asking what good thing he must do to inherit eternal life. Jesus' reply. The young man went away grieved. He loved his riches more than he loved God.

LESSON XI.

Christ's Love to the Young.—Mark x: 13-22. *Golden Text:* Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.—Mark x: 14.

33-38. Jesus and the disciples come again to Capernaum. On the way the disciples had fallen into a warm discussion as to who should be the greatest in the kingdom of Heaven. He corrects their misunderstanding of the nature of the kingdom, and teaches them the true way of entering it, and illustrates the true spirit of his followers by a little child.

38-40. Jesus teaches how to treat those who are trying to do good in his name.

41. Those who do good in his name shall be rewarded.

42. The fate of those who hinder others from entering the kingdom.

LESSON XII.

Blind Bartimeus.—Mark x: 46-52. *Golden Text:* Thou Son of David have mercy on me.—Mark x: 48.

TIME.—March A. D. 30.
PLACE.—Jericho.
SUBJECT.—Efficient Faith.

46-48. As Jesus and the crowd pass a blind beggar appeals to him for mercy. Many charged him to hold his peace, but he cried the more earnestly.

49-52. Jesus orders him to be called to him. He eagerly goes. In reply to the question of Jesus, he makes known his great need. Jesus dismisses him with the assurance that his faith had made him whole. He immediately receives his sight and follows Jesus glorifying God.

LESSON XIII.

The Last Words of Jesus.—Mark x: 31-34. *Golden Text:* Son of Man, how canst thou say these things? For what art thou saying? For thou shalt be killed, and wilt be glorified.—Mark x: 31-34.

TIME.—April to June, A. D. 28.
PLACE.—Capernaum and towns of Galilee.
SUBJECT.—Sin and Salvation.

For six hours, from nine o'clock in the forenoon to three o'clock in the afternoon, our Savior hung bleeding and suffering upon the cross, and then bowed his head and gave up the ghost. He hung there in absolute silence with the exception of the following utterances placed on his lips by the evangelists:

1. "Father, forgive them, for they know not what they do." (Luke xxiii: 34.)

2. "Verily, I say unto thee, To-day shalt thou be with me in Paradise." (Luke xxiii: 43.)

3. "Woman, behold thy son!" (John xix: 26-27.)

4. "Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" (Matt. xxvii: 46, and Mark xv: 34.)

5. "I thirst." (John xix: 28.)

6. "Father, into thy hands I commend my spirit." (Luke xxiii: 46.)

7. "It is finished." (John xix: 30.)

These seven utterances constitute the last words of Jesus during the six hours immediately preceding his death. We are wont fondly to cherish and often repeat the last words of our departed friends. Why should we not thus treat the dying words of our Savior, who, "for the joy that was set before him, endured the cross," and voluntarily laid down his own life that we might have eternal life?"

The first and sixth of the above quoted utterances have the character of prayer, in the one instance for the murderers of Jesus, and in the other for himself. He commended them to God and asked that they might be forgiven. He commended his own spirit to God, and virtually asked that it might be received by him. Jesus thus spake as a man, having a human body that could suffer violence from others, and also having a human soul that was about to leave that body, which he commended to God, "the Father of spirits."

Both of these prayers are a model for the imitation of the race. The third utterance is a beautiful expression of the filial affection of Jesus as a man. His mother was standing near the cross on which he was dying, and John, the beloved disciple, was also there. Looking upon the former, and then glancing at the latter, he said to her: "Woman, behold thy son." To John he said: "Behold thy mother."

Both understood the language. "From that hour" John "took her unto his own house." She was undoubtedly a widow at this time; and Jesus desired that John should act the part of a son toward his mother. He did not forget her in his expiring moments.

The second utterance addressed to the penitent thief, who had just said, "Lord, remember me when thou comest into thy kingdom," was an answer to his prayer, and was a pledge of salvation to that thief when Jesus himself was dying for the sins of the world. He thereby asserted and exercised his power to save. "To-day shalt thou be with me in Paradise," meant salvation to that thief. Both the Savior and the thief were together in Paradise before the sun of that day went down; and both are there now. The one prayer of the thief, followed by the one answer of Jesus, secured the salvation of the former.

The fourth and fifth utterances are an expression of the experience of Jesus on the cross, alike in respect to his body and his soul. He felt the distressing "thirst" which death by crucifixion produces. He felt the still more awful anguish implied in the words, "My God, my God, why hast thou forsaken me?" These words have been the study of all the Christian ages; and no one has ever been able, or ever will be able, to sound the full depths of their meaning. He was then a sufferer to the very last degree. Let us never forget that Jesus, in saving us, suffered for us, "the just for the unjust."

The Bible places great emphasis upon the fact of his suffering, and makes it a vital element in the great atonement which he thereby accomplished in our behalf. Our salvation through him is at the price of his suffering. It was by suffering that he was made "a curse for us." The Lord's Supper is a memorial of his suffering.

The seventh and final utterance, followed almost instantly by the death of Jesus, announced the end of this suffering and the completion of his atoning work thereby. The words, "It is finished," were no sooner uttered than "he bowed his head and gave up the ghost." The awful experience of the cross was then ended; and there hung his lifeless body upon the cross on which he had just died, until kindly hands removed it therefrom, and buried it in the tomb of Joseph of Arimathea.

"It is finished"—so the Savior cried. And meekly bowed his head and died: "It is finished"—yes, the race is run. The battle fought, the victory won.

"It is finished"—let the joyful sound be heard through all the nations round: "It is finished"—let the triumph rise, And swell the chorus of the skies."

Jesus, God's atoning Lamb, had just laid down his life on the altar of human salvation. He died once upon this altar, and will never need to die again. "Christ was once offered to bear the sins of many." That one offering of himself solved the whole problem of salvation, so far as the work of sacrificial suffering is concerned. That work was "finished" when he breathed his last.—Independent.

A LITTLE GIRL IN CHINA.—One peep I must give you of a Chinese girl.

Imagine a bright-faced child, with raven hair gathered into a long, thick plait, which hangs down her back and is tied at the end with a scarlet cord, and with tunic and trousers of blue cotton trimmed with bands of ribbon. She is listening to a story you know very well, and her dark eyes grow bright with interest as she hears of the Savior who placed his hands on the little ones and blessed them. How different from the tales of fear and dread which she has heard about her own idols!

Time passes away. She has been baptized, her mother has died, and she is now living with an aunt, who, like herself, loves the Lord Jesus. This aunt and her friends are talking about a chapel which had been blown down by a violent storm, and they determined to give help for rebuilding it. "Cannot I do something?" Shin-ku asks herself. "I who have received so much—cannot I do a little to help to build the house of God?"

Quietly she withdraws to her own little room, and there, bending over the box which contains her girlish treasures, she draws from the very bottom a long string of cash—only a hundred or so in all, amounting to not much more than sixpence in English money, but they are all that she possesses. Nearly every coin has a history. Here is one of a special reign, given her as a keepsake when cash was being counted and strung; here "another" received from a neighbor for

some piece of work she has done. And now she carries the little string of coins into the next room, and, with a very happy look on her face, lays it on the table among the other offerings.

Have we ever given as much as Shin-ku—our all—to Christ?—Mrs. Butler's Stories of China.

An eminent Presbyterian divine announced to his congregation that he must take a vacation on account of bronchitis; the elders raised his salary and gave him Dr. Bull's Cough Syrup. He was cured.

My daughter suffered greatly with neuralgia in the face and forehead and was unable to secure any relief. I saw Salvation Oil advertised, sent for a bottle, and one application gave entire relief.

J. S. McCauley, (Policeman.)
Residence 204 N. Bond St., Balto., Md.

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THURSDAY, - - MARCH 21, 1889.

The Godhood of Christ.

OUR FINAL REPLY TO BRO. LONG.

In this number of the MISSIONARY will be found Bro. Long's concluding argument on the Godhood of Christ. He believes "in the divinity of Christ," that he is "the Son of God," but denies that he was God. He has not told us what he means by his use of the word "divinity," but as he believes "Christ came down from Heaven," we may reasonably infer he means a divinity that existed prior to the incarnation, and occupied some indefinite place in the scale of being between us and the Creator. He also says: "The nature of his being before he left Heaven I do not know." Now, if he does not know what was "the nature of his being" in Heaven before his advent here, how can he know that he was not God? We know that there is one God only, the Creator; and if Christ was not the Creator he was a creature, and to worship a creature is idolatry. When we, on the other hand, apply the word divinity to Christ we mean Deity.

In our former articles we introduced the following classes of Scripture texts: (1), those showing that "God is one"—not two; (2), prophecies relating to Christ as "God," "the mighty God," "Father of the everlasting age," "Emmanuel," "Jehovah" or "Lord;" (3), declarations of the beloved Apostle John, himself, concerning the divinity of our Lord; (4), the adoring confession of Thomas; (5), our Savior's own testimony regarding his Deity; (6), some utterances of Paul emphasizing the *Manhood* of Christ; and, (7), others teaching the doctrine of his *Godhood*; and these two shown to harmonize with each other.

Against the first, second, fourth, fifth and sixth classes, our brother has offered no argument. In considering the third class he rejects our interpretation of John i: 1—that the "Word" was Christ, and, therefore, Christ "was God"—but proffers none instead. His argument to prove that Jesus Christ was not called "the true God and eternal life," in I Jno. v: 20, has been already and fully answered. The only remaining class (the seventh) is the one to which his present review is devoted. And out of the six passages of this class he replies to but four, which he denominates "the strongest." The two not mentioned by him are II Cor. v: 19, and I Tim. iii: 18.

We will now examine the grounds on which he opposed our interpretation of these four texts:

I. "For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever. Amen."—Rom. ix: 3-5.

Bro. Long says "the weight of the whole argument based on this text depends on the punctuation." We are satisfied with the punctuation in King James'

version, which we have copied here. We are satisfied also with the New Revision which reads, and is punctuated, as follows: * * "whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever. Amen." But Bro. Long is not satisfied with either. He prefers Tischendorf and the "marginal reading" in the New Revision. A little farther on, though unwillingly no doubt, he quotes the "marginal reading" as if it were authorized and in the text. The substitution would be immaterial if it had the same punctuation, because, as he states, "the argument depends on the punctuation." But it has not the same. Then, too, the Revisers refer to the "marginal reading" in question as the view of "some modern interpreters," for whose opinion they could not have had much respect, since, as Prof. Timothy Dwight says, "they seem to have given much weight to the views of the Christian Fathers respecting this clause." Now, it is a recognized fact that the reference to Christ as God, in this passage, is supported "by the unanimous consent of the Ante-Nicene Fathers;" and Philip Schaff says, in his Commentary on this verse, that "all the early writers accepted the usual punctuation, with the single exception of Theo. Mopuestia." Not until the twelfth century was a punctuation interposed after "flesh," thus making the following clause a doxology addressed to the Father, (see Meyer, Liddon and Bible Commentary,) and that in only two inferior MSS.

Bro. Long thinks no one will doubt that the clause in question is a doxology. Alford, Schaff, Gifford and others affirm that it is a solemn declaration of Deity respecting the subject of the sentence, and not a doxology. In the two parallel passages, quoted by Bro. Long as examples of doxology to the Father (Rom. i: 25, and II Cor. xi: 31), we find no doxology—no "ascription of praise." It is a remarkable fact, moreover, that these two passages are the only ones, beside the present, used by Paul in which the phrase "blessed forever" occurs.

Another objection to making this a doxology addressed to the Father, is that wherever in the Septuagint and New Testament the word "blessed," occurs in a doxology, it stands first on account of necessary emphasis.

To correct, by the way, Bro. Long's remark that Paul was not accustomed to offer doxologies to Christ we refer him to Heb. xiii: 21, and II Tim. iv: 18. Still another reason why we think Paul did not intend a doxology to the Father here is that it would break the connection abruptly. The assertion of the Divine Majesty of Christ is well suited to form the last member of such a climax.

If, on the contrary, the enumeration of Israel's eight privileges had ended with the word "flesh," instead of rising to the close, it would have fallen flat, and the supposed doxology would have been intolerably abrupt, empty and frigid. But Paul meant to name, as the last and greatest privilege of Israel, that he who was, concerning the flesh, a Jew was also, according to the Spirit, "over all, God blessed forever." Godet calls this "the crown of the prerogatives accorded to Israel."

Finally, then, this interpretation is necessary to complete the climax and supply the antithesis.

II. "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us. Titus ii: 13-14.

We see no objection to McKnight's translation, preferred by Bro. Long, except the comma placed after the word "God." He mistakes in saying the New

Revision sustains McKnight, for it employs no comma here. As the comma, according to Bro. Long, is not in the original, McKnight, professing to make "a literal translation," ought not to have introduced it.

Christians are not said, elsewhere in the Bible, to be looking for any manifestation of the Father, but are frequently represented as looking for the appearance (epiphany) of Jesus Christ. (See II Thes. ii: 8; I Tim. vi: 14; II Tim. iv: 1, 8.) When he came before he came in weakness and obscurity; when he comes again his coming will be in power and such glory that the wicked shall cry for the mountains to hide them from his presence. He will appear as he appeared to John in glory on Patmos. The epithet "great" is nowhere else in the New Testament applied to God as the Father. We will also state that "there is all but the universal consent of the Greek Fathers," as well before as after the Arian controversy, in interpreting the phrase "great God" as applied to Christ.

III. "In him dwelleth all the fullness of the Godhead bodily." Col. ii: 9.

Bro. Long remarks that "the leading thought of the Apostle in this chapter is the Perfectness of the Christian religion." Rather, we would say, the Perfectness of Christ, the Author and Finisher, the Foundation and Centre and Head "of the Christian religion." One of the most pithy comments we have seen on this passage is by Alexander Campbell, which is as follows:

"The fullness of the Deity, or Godhead, indicates all divine excellency—all the perfections of God. The fullness of that divine nature is here contrasted with an empty and deceitful philosophy (verse 8), and the term *bodily* superadded, shows that God is in Christ, not, as he was in the tabernacle or temple, typically, but substantially, literally and truly." (Christian System, p. 22.)

"All the fullness of the Godhead," says the Bishop of Derby, "corresponds" to the doctrinal statement of John, "The Word was God"; and "dwelleth bodily" is the counterpart of John's other statement (John i: 4), "The Word was made flesh." We are constrained to consider Jesus Christ with reference to his Divinely begotten and now glorified Manhood as the MEDIATOR (I Tim. ii: 5), and as to his Godhood (Jno. i: 1-4; I Jno. v: 20; Rom. ix: 5; Col. ii: 9) as "the primal source" of eternal life.

IV. "Thy throne, O God, is forever and ever." Heb. i: 8.

Bro. Long affirms that "the whole argument is based upon the term *Theos* (God) as being applied to Christ." He endeavors to show that the word God, may, "in a figurative or secondary sense," mean something less than Almighty. He reminds us that Moses was made a god to Pharaoh. (Ex. vii: 1.) It seems incongruous to compare with Moses, Him who said "before Abraham was I am," and whose "throne is forever and ever," who is called "Jehovah" and "Almighty," the First and Last. Adam Clark says of this passage: "None of the ancient Versions has understood it in the way contended for by those who deny the Godhead of Christ," either in the Psalm (xlv: 6, 7) from which it is taken, or here. Dean Alford says the "modern Unitarians seek their refuge by explaining away *Theos*." The word God should be taken in its natural and obvious sense unless some good reason exists for limiting it.

In Hebrews the transcendent majesty of Christ's Divinity, as well as his true Humanity, is strongly emphasized. He is a better High Priest than Aaron, a greater Law-giver than Moses, superior by nature to the angels who worship him; by him the

universe was made (v. 2); by him all things are upheld (v. 3); whose hands created the Heavens and the earth (v. 10). Surely he is God in no mere theocratical or magisterial sense.

But Bro. Long reminds us that if we had read a little farther on we would have found the words: "Therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows." Must we then think of two Gods, both divine, both existing before the incarnation and before creation? Who is the one addressed in this sentence? It is, as the text shows, the one anointed above his fellows. Christ, as to his *Human nature*, was a fellow-sojourner, fellow-sufferer and a fellow-heir with Christians. Because, as to his *Humanity*, he loved righteousness and hated iniquity—as Man (see Heb. ii: 5-8) he learned obedience and became perfect through suffering; therefore God, even the God of his life, hath anointed him (the Man Christ Jesus) above his fellows.

We have considered all the cardinal points in Bro. Long's criticisms and arguments, but there remain a few minor points we must notice briefly. He says we occupied half our space with an argument on the humanity of Christ. Instead of that we aimed to show that those passages in Paul's writings which give especial emphasis to the *Manhood* of Christ, and which, therefore, seem, to "unreflecting persons, to teach that Christ is a being external to the Divine Essence," do not really so teach, but constitute one hemisphere, while such passages as we have just examined furnish the other hemisphere to the whole Truth—one hemisphere being the *Manhood*, and the other the *Godhood* of Christ Jesus our Lord, who is "all and in all."

We might show that the Jews understood Jesus' claim to Godship, far better than modern Unitarians, when they went about to kill him because he said he was the Son of God. One body of Jews sought to kill him when he called God his own Father in such a way as to make himself equal with God (Jno. v: 18); another tried to destroy him when he contrasted his own eternal being with the brief life of Abraham (Jno. viii: 58); and a third took up stones to stone him when he called himself the Son of God, and said he and the Father were substantially one (Jno. x: 30, 31, 39). A learned Jew, M. Salvador, has said that the question of Christ's Deity was the real point at issue in his trial. A Jew, he maintains, had only one logical alternative left who did not believe in the Godhood of Jesus Christ, and that was to put him to death.

If Bro. Long will look into the motive which impelled the Jews to crucify our Savior he will find it to be that they understood Jesus to assert his Godhood when he claimed to be the Son of God. Bro. Long says: "The Jews had charged him with making himself God, and he repudiated the charge and said, 'I am the Son of God.'"

We are not taught that Jesus "repudiated their charge." On the contrary, he showed that if they called "them," the fathers, "gods unto whom the Word of God came," they ought not to charge him with blasphemy. His argument was thus a *minor ad majus*. Then he goes on to say "the Father is in me and I in the Father." The immediate result was that they sought to take him, but he went forth out of their hands. Jno. x: 33-39.

Bro. Long re-iterates his statement that "the Son cannot be the same being with his Father." We showed the Scriptural use of these terms last week—that they were relative and not absolute. We have endeavored to avoid

speculation; to open the Scriptures and expound the things concerning Jesus Christ our Savior. We have been pressed to explain some things philosophically, but in each case we have tried to go by the Book. We thank our readers for many words of appreciation about the discussion. It has led us into a more adoring worship until we have felt often like exclaiming with Thomas: "My Lord and my God!"

Questions Answered.

PULASKI CITY, VA., Mar. 1, '89.

Please answer the following questions through the MISSIONARY: A noted minister of the Presbyterian Church said, "God did not create the Heaven and earth; but all was created by His Son, Jesus Christ. He quoted John i: 1-4. Is this assertion true? (2). On speaking of the new birth as recorded by John iii: 5, he said, born of water had no allusion to baptism, but meant born of the gospel, that is born of the gospel or word and spirit. Where does he get this knowledge? Is he right? (3). Matt. xxvii: 46: "Eli, Eli, lama sabachthani." That is, "My God, my God, why hast thou forsaken me?" If Christ is God, then how could God pray for God Himself, to forsake God Himself? How could God forsake God? If Christ is God, then did God suffer and die? If so, who controlled the universe when God was dead?

By answering these questions you will greatly oblige your true brother,

(1.) God *did* create the Heavens and the earth, according to Gen. i: 1. "God," in the first verse of Genesis, and "Word," in the first verse of John, are essentially identical, as John himself says.

(2.) Jno. iii: 5: "Born of water" is generally, if not universally, conceded by scholars to refer to baptism in water. Born "of the Spirit" means born of God, or "by the word of truth" which is the same as born of God. There is no distinction in the Bible between being born (or rather begotten) of the Spirit, and of the Word, or "of the incorruptible seed." (I Pet. i: 23.)

(3.) Jesus prayed, "My God, my God, why hast thou forsaken me?" We understand that it was the Divinely-generated *Humanity* which suffered and prayed and died, not the Deity in Christ. Deity cannot die. Neither can we conceive of one Deity as praying to another Deity, or one Divine will as saying to another Divine will, "Not my will, but thine be done." For fuller explanation see our editorial in last week's number of the MISSIONARY.

—A thoughtful, practical and wide-awake brother writes us the following note:

"Enclosed I hand you a venture that has been in my mind of late. I had thought of following it up with such talks as these: The Ventilation and Sanitary Condition of the Meeting-house, Length of Services, Gestures and Mannerisms, Style, Voice, etc., of the Speaker, and other kindred themes if there seems to be a call for them. My idea was to make the papers short and pithy. What do you think of it?"

We think well of it. We believe "The Pulpit" will take kindly, will even relish, such admonitions from "The Pew." The writer of these articles is competent to present something fresh and helpful. The first will appear next week.

General News Items.

Edward Swann, the paying-teller of the National City Bank of Lynn, Mass., has been arrested for appropriating \$35,000 of the bank's funds. He is only 35 years of age, and has a wife and two children. He has hitherto borne a good character. This is but another instance of trying to live in too extravagant style. About two years ago he found that he was falling into

debt from extravagance, determined to speculate, for which purpose he took a sum of the bank's money, but like many before him this was but the beginning, and to-day he occupies a felon's cell, his family bearing the disgrace, and giving to his children a heritage of shame that will cling to them through life.

—The Republican office-seekers, who have thronged Washington since the week before inauguration, are complaining that President Harrison does not make changes with sufficient rapidity. One thing new that President Harrison carried to the White House was the custom of having family prayers every morning and it speaks well for him that in his elevation to the chief place in the nation he has not forgotten to render thanks to God.—Senator Chase, of Rhode Island, has resigned his seat in the U. S. Senate. Private business needing his attention is said to be the cause.—Methudy & Meyer, well known lumber merchants of St. Louis, Mo., have made an assignment. Liabilities \$248,500.

—During the past month the German authorities, at Samoa, both consular and naval, have maintained a state of inactivity. This condition of affairs dates back of the arrival of the steamer Wainui with dispatches for the German Consul on January 23d, and is no doubt the result of the orders then received. The declaration of a state of war in the Samoan islands seems to have become a dead letter, while the military occupation of Apia, which the declaration of martial law would seem to have applied, has no existence, save the maintenance of a strong guard at the German consulate. A guard is still kept at the American and English consulates.—There was put on the market in New York last week a metal which for color, strength, weight and ductility, is the exact counterpart of gold, and several well-known jewelers were taken in by the parties selling it, as it stood the acid tests to perfection. It would be well for those dealing in such metal in other parts of the country to be on their guard.

—The China Famine Relief Committee of New York have received the following from the North China Famine Relief Committee of Shanghai: "Committee send grateful thanks for American subscriptions amounting to \$11,900. Your generosity saved many thousand lives. Full reports of the relief work will be sent you when prepared."—Tascott, the murderer of millionaire Snell, of Chicago, has been captured in Manitoba. He was lost for a long time, but the old adage "murder will out" has proved true in his case, and he is at last in the clutches of the law.—A London dispatch from Sydney, N. S. W., states that monster meetings were held throughout Australia in honor of St. Patrick's Day, at which resolutions were adopted congratulating Parnell on his victory over the London Times and large sums were raised for the furtherance of the Irish cause.—Ex-President Cleveland started on his pleasure trip to Cuba at 10 o'clock Sunday morning. Ex-Postmaster General Don M. Dickinson, Ex-Secretary William F. Vilas, and Ex-Secretary Bayard, are Cleveland's companions on the trip.—Robert Garrett, the insane millionaire and railroad king, has gone to Mexico for his health. Though his condition is greatly improved, he is not yet considered safe from the danger of a relapse. His case is one which medical men are watching with great interest because if he recovers the utility of the experiments tried on him will give science a new grip on insanity.

General Collection.

HOME MISSIONS.

The next collection for the support of the Home Missions of the General Christian Missionary Convention will be taken the first Lord's-day in May.

We greatly desire that every church shall have part in this collection. We want \$20,000. We need it to carry on our present missions and to answer the many appeals on our table.

Let there be a move all along the line. Remit to undersigned, 715 Logan Ave., Cleveland, O.

In behalf the Board,

R. MOFFETT, Cor. Sec.

Proud hearts and lofty mountains are always barren.

The True Man.

BY I. A. THAYER.

To avoid the extremes of sensualism and asceticism and find the true course of the Christian with reference to this world, we need to remember two things: First, that our spiritual nature is the real man that is to survive death and find its real object of existence beyond the present life. Second, that all the things of this world, even this life itself, are given to us in trust for this higher nature and the attainment of its goal in eternity. Hence no man has a right to use the gifts of this world for any other purpose. But that he has a perfect right to use anything beneath the sky that in his best judgment will promote that end.

Planting within us transcendent abilities, endowing us with the wealth of the world, holding before us the light of this great design of earth-life, the Creator gives us one assurance. "Whatsoever a man soweth that shall he also reap," and sends us forth with the freedom of the universe.

In the light of these facts we readily determine that equanimity that constitutes the true life. It is that which reveals the moral nature in the ascendancy, ruling over all desires and actions, yet making the utmost use of the lower life. It does not seek to stifle the natural feelings or appetites; it does not cripple the sensuous nature; it does not discard the natural world; it does not avoid society; it does not shun business with its profits; it does not drown the voice of mirth, nor hush the glee of youth. It rather strengthens the basilar nature in all its parts. It sees in the natural world the wisdom and benevolence of God, and accepts these gifts as for a wise and holy end. It seeks to strengthen business, inspires mirth to sing its fondest lay, and to the glee of youth it lends its highest sanction. It requires but this, that all these things shall be so used as to contribute to the final great end of life.

The true man, like the sensualist, uses everything that Heaven bestows. He eats, drinks and is merry. He cultivates the beautiful, the harmonious, the graceful and grand. But unlike the sensualist, he does this for the purpose of making the higher nature strong, and blessing those around him. Like the ascetic, he seeks to strengthen his moral nature, and sanctify to eternal life every power of his being. But unlike him, he does this through the means given him in the material world, and so as to make the higher life a pleasure now and forever. He looks upon the natural gifts of life as the calls to duty and the pledges of a helpful Providence. He lays hold on them as steps leading upward. In the bird-songs he hears the voice of joy, heaven's cheers to toilers. In the beauties of nature he sees an image of purity he seeks to acquire. In the crystal dew-drop, in the gurgling rill or gushing fountain, in the leaping cascade or rolling river, in the placid lake or heaving sea, he is reminded of the infinite and holy life they symbolize, and seeks to bathe his brow in its light. To him the earth is God's foot-stool, the sky, his pavilion, and the sunlight the evidence of his watch-care. The winds that fan his fevered cheek or waft to him the fragrance of the hill-side flower and carry away the marsh malaria, breathe the Father's love. Even the storm is the emphatic utterance of God's benevolent purpose; while in the tear of sorrow he sees a bow of promise. From the burdens laid upon him he feels a quickening power descend into his manhood and he bears them patiently. In temptations he finds the tests of strength and the means of evolving a better life, and he meets them bravely. His face is always battleward. He is one for whom the Master prayed: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

The life of that Master is the all-perfect illustration of what I mean. History reveals the Son of Man mingling freely with all classes and taking part in all the activities of life. He ate and drank, toiled and rested. He visited the houses of mourning and of festivity. To the sensualist he seemed a vain babbler, and to the ascetic, a glutton and wine-bibber. In his very incar-

nation he revealed the fact that the material world was to be used to serve the spiritual. If he withdrew from society for an hour or a night it was that he might return with the blessings of his heavenly communion for men. He made no day or service so sacred as duty. He carried the secular wants of men into the sanctuary and brought to secular life the sacred things of the altar. He broke down the wide distinction men had made between the material and spiritual life, and taught that there was nothing so secular that it might not become a part of sacred service; and nothing so sacred that it might not be carried into the round of secular wants and woes and joys. The giving of a cup of cold water was a sacred service if given in the name of a disciple; while the most eloquent prayers lost their sacred character when offered for the ears of men. Purpose was the altar that sanctified every gift. If he associated with wicked men it was to bring them to virtue. If he healed the sick, it was that he might cleanse the conscience. If he raised the dead, it was that he might exalt human character and destiny. His eye was on the goal beyond, and when he touched the earth it responded to Heaven. Teach men that every good thing is from God, and they will serve him with it. "All things are yours, and you are Christ's." Remember that.

North Carolina Notes.

BY J. J. HARPER.

If some of the so-called "evangelists" that are going up and down the world are to be believed, they must have travelled more, and seen more, and lived longer than falls to the lot of most mortals these days. The use of apt and appropriate illustrations is acknowledged by all to be an important factor in religious teaching; but a speaker in drawing upon his own "experience" and "observation" should not presume too much upon the ignorance and credulity of his audiences.

Envy is one of the basest feelings of fallen human nature. It is a wish that those who are successful were less so, and an unwitting acknowledgement of their superiority over the person who envies them. Envious persons say in their hearts of the more wealthy, "I wish you were as poor as I am," and of the educated, "I wish you were as ignorant as I am," and of the honored and widely-known, "I wish you were as obscure as I am," and of the money-making, "I wish you had as hard a time as I have." All this comes of envy. Some people do not deserve wealth or honor, for generally when they deserve either they get it. Others could not bear promotion, for the Lord, doubtless, gives to Christians all they can bear. Envy never hurts the envied, but it sometimes kills those who indulge it. Job says: "For wrath killeth the foolish man, and envy slayeth the silly one." The Spirit of Christ is exactly the opposite of envy. Those who are governed by his Spirit rejoice in the prosperity of others, and are desirous of promoting it, especially when it is consecrated prosperity. "Let us not be desirous of vain glory, provoking one another, envying one another." Let us rise above such things, and move upon a higher plain.

Character is capital. Christian character is a good bank deposit, subject to the Lord's "sight-draft," to be employed in prosecuting the work in his kingdom. Reputation is what one is said to be; character is what one is. Character is better than gold, and shines with greater brilliancy. A Christian without character is like a lamp without oil. He affords no light to others because there is no light in him. He is in his own light, and his presence casts a shadow upon others. A young Christian stripped of character is like a beautiful tree in May, stripped of its foliage. A preacher without character is like a cannoner in the midst of the enemy, with all his guns spiked—he is powerless to defend himself, and those dependent on him. But nothing is more pitiable than an aged Christian standing near the sunset of life, with his horizon beclouded and dark, the night of death sitting in and his "lamp

gone out." Whatever be the delinquencies of youth, let the declining years be calm, and let old age be pure and cheerful; let the evening of life be the brightest part of the day, and let the sun of this earthly existence go down amid the brightness of a cloudless sky, flashing back upon the world the hallowed gleams of the glory beyond. Remember, we shall be judged by our characters, not by our reputations; by what we are, not by what we seem to be.

The Rich Young Man.

BY J. D. HOUSTON.

The common view taken of this scripture is erroneous. The question is: What was the motive that actuated this young man in putting the question, "What good thing must I do to inherit eternal life?" What was the thought in his mind? It is commonly said that he felt in his heart that possibly there might be something else, something that he had not done that he should do. Now, on the contrary, I maintain that his thought was just the reverse. He thought there could be nothing else, and evidently expected Jesus, when he knew the facts, to tell him that there remained nothing more for him to do. He regards himself as "good" in a superlative degree, and regarding Jesus as a "good" man, is desirous of instituting a comparison, which he evidently thought would be favorable to him. Such being his design, he does not go about it abruptly, but uses tact, and says, "Good Master, etc." But he does not receive the plaudits expected; on the contrary he gets a thrust that clearly reveals his motive in opening the conversation, and which must have lowered him in his own estimation. "Why callest thou me good?" says Jesus. Why use this language, if not to reveal the young man's presumption, in attempting to institute a comparison between the goodness of the two? The Savior, seeing that he now has a clear case of "legalistic righteousness" to deal with, and feeling the importance of making a proper disposition of it, for he knew that the success of his cause would depend upon the correct understanding of this very question, now, for the first time, raised, viz: The difference between the "righteousness which is of the law" and the "righteousness which is of God by faith." This young man represented the former as he was; the Savior would have him to be an example of the latter. He seeks to do this by speaking depreciatingly of his own goodness so as to lead the young man to despise his pretensions to righteousness. He would have him look to some other source for righteousness, and not to have his "own righteousness." This young man felt that "touching the law" he was "blameless." Jesus knew this and so brings up the commandments. "Keep the commandments," is his language. This is very assuring to the young man, and he promptly replies, "Which?" He now exultingly exclaims, which one have I not kept? Victory is about to perch on his banner after all. So, when the Savior mentions them, he quickly replies, "All these have I kept from my youth up." Not only is he now keeping them, but has kept them "from his youth." As if to say, they have become "second nature" and very easy. Now what stands between me and perfection? Jesus had said, "If thou wouldest be perfect keep the commandments." The young man has kept them. Therefore, he would argue, was he not perfect before the law? But his glorying was destined soon to end. When told what sacrifices he must make, and how he must follow Jesus as the other humble disciples were doing, "he went away sorrowing." The objector will say, but Jesus "loved him." Well he might. Here was one who could, above all others, lay claim to "self-righteousness," but oh! what a hold the world had on him. "He went away sorrowing."

"Now, as has been already intimated, it is fortunate, nay, almost providential, that we have such a case furnished the Savior for his disposal. With this understanding of it, it becomes a case of great importance, but understood in the usual way, it has no special interest.

Now I wish to submit the mat-

ter to the reader. If I am wrong I am willing to be shown wherein I am.

Tidewater Virginia Notes.

BY E. B. BAGBY.

When C. S. Lucas was pastor of the Westville Church he established the Holly Grove Mission. This little band has steadily grown until last fall when Bro. Sherman organized it into a church. Then Bro. Beaulieu came along and held a good meeting there. They have engaged me to preach for them one Sunday in each month. We hold afternoon services and this does not interfere with my appointments at Westville.

P. B. Hall, who expects to sail for Japan about April 6th, preached at Norfolk the 3rd Sunday and at Westville the 4th Sunday of February. He made a fine impression and our people are stirred with renewed missionary zeal. I only heard one criticism and that mostly from the young ladies who think that it is such a pity that Bro. Hall should go to Japan alone.

F. D. Power, of Washington, is expected in Virginia this week upon a lecturing tour. He will be at Norfolk the 12th, Newport News the 13th, and West Point the 14th and 15th.

I have just read "Under Ten Flags," by Z. T. Sweeney. It is an entertaining book of travels. All who intend going to Europe and Palestine would do well to read this book as it gives a brief history of all the principal places visited. Those who do not expect to go will find it a delightful substitute for the trip. It can be bought of the MISSIONARY WEEKLY.

In the Field.

BY H. B. SHERMAN.

Spring is here, and the Lord's work is still moving forward without any perceptible decrease in the interest. I preached five nights at Byer, Ohio, after the meeting closed at Jackson, and two persons united with the church. The church at Byer is at the present time without a preacher, but they will soon be supplied, as Bro. Dilly, of Pualaski, Pa., has accepted a call to labor at McArthur three fourths of the time, and will give the other fourth at Byer. Bro. Dilly comes well recommended, and the brethren at McArthur were well pleased with his recent visit.

This section of the Buckeye State is "enjoying" a drought of preachers just at this time, there being a number of churches around this section, and none of them have regular preaching.

Additions are being gained to the church at Lock Haven, Pa., almost every week, and every department of church work is in a very prosperous condition, every day, it is becoming more and more apparent that Bro. Jackson is the right man in the right place.

I have enjoyed three days rest at McArthur, where I held a very successful meeting in December last, when there were twenty additions gathered into the church. I was glad to find all the new converts standing firm in well begun work.

I will join brother Pearce at Lowellville, O., to-morrow, and we will hold a meeting lasting over two or three weeks.

McARTHUR, OHIO.

Educational Notes.

BY E. B. BAGBY.

Dr. Barbee, of Ash Grove, Mo., has donated his cabinet of minerals, fossils, and shells to Kentucky University. It cost the Doctor twenty-five years of labor, study and correspondence with American and European geologists to make the collection. Value, \$1,000.

Within the last few weeks Bethany College has received through its financial agent, S. M. Cooper, four gifts amounting to \$1,600. The brethren in Missouri have decided to locate their new University at Nevada, Mo. The foundations of a building to cost over \$75,000 have been laid.

Drake University at Des Moines, Iowa, is to have a new church which will have a seating capacity of 1,200 and cost about \$20,000.

Z. T. Sweeney, the popular and well known pastor of the church at Columbus, Ind., has been elec-

ted Chancellor of Butler University. He will canvass the churches and endeavor to increase the endowment and secure a large attendance of students.

Isaiah V. Williamson of Conn., promised to give \$1,500,000 to found an industrial school for poor boys. While looking for a site he died without affixing his name to the will.

Many of our rich brethren have plans and intentions so vague and indefinite that they will sometime in the future make their wills and leave something to our colleges but they die without carrying into effect their good resolutions and the cause of education continues to suffer for the want of funds. There are scores of brethren in this State who could leave a hundred, five hundred and a thousand dollars to the Virginia Christian Missionary Society for the education of young preachers. Don't put it off, but make your wills now and remember this worthy but suffering cause.

The address of F. D. Power on the "Claims of the Ministry Upon the Young Men of the Church" delivered at the Christian Workers' Meeting in Lynchburg last spring has recently been published in the *Christian Standard*. Now B. J. Radford proposes to have this address printed as a tract and scattered through our Colleges, Normal Schools and congregations. By all means let this be done and may a goodly number of them come in this direction.

Notes From the Field.**VIRGINIA.**

PEAKE'S, March 18th, 1889.—Please make the following correction in our report last week: "On the fourth Lord's day in April, 1888, we re-organized Slash Sunday-school. Amount of contribution \$45.50 instead of \$55.50."

JNO. A. TIGNOR.

HOW TO GET TO SMYRNA.—From Richmond take R. & D. train at 28th Street, Thursday morning, March 28, at 7 o'clock to West Point. Here take steamer "Elm City," to Mantapike where you will be met. Should brethren be unable to leave Richmond till Thursday evening, then get off at Lester Manor and take stage to Walkertown, and be met. Train leaves R. & D. depot at 3:15 for West Point. From Norfolk and Hampton, take steamer "Essex," Wednesday night at former (7 o'clock) thence to Ware's Wharf, Rappahannock river, Thursday at 9 a. m. Here they will be met. These are the main lines; from other points brethren can come across the country. The R. & D. R. allows usual clergyman's fare to ministers and the steamers half fare.

W. J. C.

SPRINGVILLE, Mar. 6, 1889.—Beginning the second Lord's-day in February, I preached three days and nights at Lockhart's Chapel, with six accessions to the church. There are about seventy-five Disciples within a radius of four miles of this place, where a few years ago was the strongest congregation in the county. But they have had very little preaching for the last few years; therefore, they have not been in working order. I am glad to state that they are doing very well now. But one thing, I am sorry to say, they do not take the MISSIONARY WEEKLY. I intend, D. V., when I go back there to do all in my power to persuade them to subscribe for it. Last week I preached two days and three nights in Horsepen Cove, with no additions, but left some almost ready to give themselves to the Lord. This congregation has recently been made to mourn the loss of one of its best members in the person of Sister Sallie Daniels, wife of D. B. Daniels. I never knew a better woman. She came to us from the Lutherans and was baptized three years ago by the writer. She leaves two small children. May the Eye of Him who never slumbers look in tenderest love and sympathy upon the bereaved family.

G. W. HARLESS.

TEXAS.

TAYLOR, March 1, 1889.—A good meeting at Taylor; thirty-one added by baptism, seven by letter, eight reclaimed and eight from other organizations. In this meeting all the pulpit work was done by the preacher, J. B. Sweeney. There was no resort to the sensational or to anything calculated to get up excitement. The preacher spent more time in visiting from house to house than in his study. The membership heartily seconded his efforts in visiting both before and during the meeting. The meeting was protracted over three weeks. A good lesson on perseverance. Only about four of the additions were children. The Taylor Church has always been of one mind and full of good works. The fruits are now appearing. Let others note the facts and do likewise.

E. B. CHALLENGER.

IN WRITING TO ADVERTISERS PLEASE MENTION THE MISSIONARY WEEKLY.**NORTH CAROLINA.**

GERMANTON, March 16, 1889.—Bro. A. H. Barrett, of Asheville, has recently held a meeting at Stokesdale with good results. Eight souls were added to the number saved, and a wide interest was awakened among the people. He labored in the midst of much opposition; but the good seed will, I trust, eventually bring forth much fruit. Bro. Barrett will begin a meeting at Corinth Church shortly, where, it is expected, much good will be done. D. H. PETREE.

I expect to preach at Beaver Dam, Beaufort county, Thursday before the fifth Lord's-day in this month, also at Union Chapel, Beaufort county, Friday. From Union Chapel I go to the Union Meeting at Head of Pungo, and will then spend the month of April among the churches in Beaufort, Martin and Washington counties in the interest of State Missions. It will not be possible for me to attend all the churches in these counties, but will visit as many as possible and will be glad to meet many of the brethren from this section and talk and advise means for evangelizing the State. I shall be prepared to collect any unpaid pledges, and will also be glad to take new ones. I anticipate a pleasant and profitable visit. This will be my first visit in that section and I hope to make it profitable for the Master's cause. Our people are indifferent on the subject of missions, especially that of foreign missions. Too many want to excuse themselves on the ground that the heathen will be saved without the gospel, and if we send them the gospel some will not believe, and, therefore, be condemned. This will only do to satisfy our own selfishness and relieve us from the annoyance of a guilty conscience. They need the gospel for their present benefit, saying nothing about eternity; and can we who have the bread of life saved if we fail to send them the word of God from which emanates every blessing to fallen humanity? The Lord has commanded us to teach all nations and it is our duty to obey this divine command whether the heathen believe it or not. We are not responsible for their believing, but for the sending. The Lord loves a cheerful giver and cheerful givers love the Lord. It is human nature to love that for which they work and if we want to enjoy Christianity we must invest something and then work for its success. The Lord always rewards those who give liberally and cheerfully to his cause and the investments we make in the interest of the cause of Christ will bring us back a hundred-fold. So let us work and pray till the Master comes.

J. R. TINGLE.

COLORADO.

STERLING, March 14, 1889.—Please say through the MISSIONARY we want a preacher at once. Can pay from \$50 to \$75 per month. If some preacher wants better health, if he has weak lungs, Colorado is the place for him. We have new brick building. Church in good condition. A good man can do well here. Address A. L. Jaynes, J. Bush or D. Roberts, Sterling, Colo.

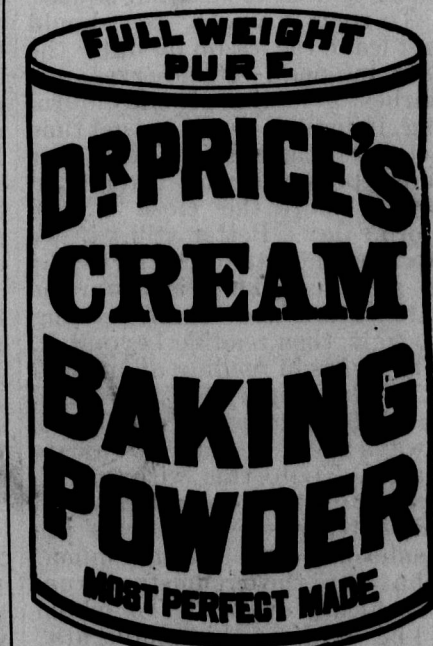
EUGENE BROOKS.

KENTUCKY.

HAZEL GREEN.—Prof. R. H. Wynde, of Hazel Green, Ky., reports the school at that place, under the auspices of the C. W. B. M., as prosperous, with 109 pupils enrolled. He also reports a good meeting with sixty-two additions. His letter will be published next week.

Married

On February 28th, 1889, at 4 p. m., in the Christian Church, West Point, Va., by Eld. R. Y. Henley, (uncle of the bride) Mr. Wisdom D. K. Brown and Miss Mary Dew Henley; both of West Point, King William county, Va.



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"As an Eagle."

(Deut. xxxii: 11-12.)

The eagle, o'er her young presiding,
Stirs up their quiet rest;
Breaks in upon their sure confiding
Within their rock-built nest;
And taking them upon her wings,
She bears aloft those vexed things.
One moment on her pinions keeping
The eaglets, weak and small;
The next, she turns, and downward keep-
ing,

Though helpless, leaves them all
To battle and to try their wings,
And make themselves not helpless things.

She leaves them; but she still is eyeing
Their progress, weak and slow;
And when one falters in its flying,
The mother-bird doth know:
And quickly, on her outstretched wings,
She takes again these tired things.

O soul! the Lord thy faith is trying
When He stirs up thy rest:
And He would ever have thee flying
Toward what is good and best.
If thou should falter, His strong wing
Is "underneath" thee, faithful thing!

—Sunday-School Times.

That Sunday-school Lesson.

Studying the lesson is very much like painting a picture. No artist pretends to complete his picture at one sitting. He develops it gradually, as it grows on his hands. First of all, he "stains in" the outlines on canvas, then, after he has had many hard struggles with his ideal, he completes it. To us, at the outset, the lesson is, in large measure, a blank. After carefully reading it, an ideal presence is outlined in our minds. Then it becomes our business to give it light and shade and color and tone and intensity. It needs more accurate lines and more exact shape. It must proceed from a mere shadow to a reality, becoming a part of us—of our thought, fancy, spirit and vital being. It needs the unconscious influence of the mind to evolve its truth, and assimilate it to the nourishing of our souls. In thinking out any subject, it is best to encourage spontaneous, mental action. This takes time. Direct effort is also necessary, but less effective. We take up the pen, and write all that is possible on any new subject. It is crude and barren at first: Later on, after the mind has had time to turn it over and shake it up, what a change comes over it! Such troops of new ideas! Such a surfeit of thought! Such a flood of sentiment! Why is this? Since the last effort, when the mind was wound up and set a running, there has been an unconscious struggle going on,—a wrestling of the giants, so to speak. By some mysterious law of selection, elements have been arranging themselves, and order has been evolved from confusion. What we now attempt to write is new, original, warm and systematic. No one expects to sow seed and reap a harvest from it on the same day. The seed is hid in the ground where the subtle and occult influences of nature have time to take hold of it, bringing it into new condition of life and energy. In this way God operates upon it through natural laws. The germ-life has been aroused and stimulated into growth. Afterwards, by the same line of influences, comes the harvest. So in every lesson of Scripture are germs of Divine truth, which will grow up into eternal life, if we receive with meekness the implanted word which is able to save our souls.

To treat it aright, we should not leave the lesson off until the last moment. It deserves our earliest attention Monday morning, if, indeed, we do not get time to give it the hospitality of our most prayerful and thoughtful study, before the close of the Lord's-day. Better still, if we open our hearts to it, a fortnight in advance. There is a supreme satisfaction in reverently reading up to it, then reading beyond it, afterwards in reading all around it. In looking up the references, parallel passages and sidelights, always using a map to locate places. To do this with an inquiring disposition, asking who the writer was? What was the mastering idea in his mind? What were the circumstances under which he wrote? To whom did he address his thoughts? etc., etc. Then, and not until then, should we seek lesson-helps outside of the Bible, for the Holy Spirit is his own interpreter.

Again and again, we should take up one phase or another of the lesson and its environments until it become to us more full,

complete, real and enjoyable. Wherefore, giving all diligence, add to your reading, meditation, and to meditation, research, and to research, prayerfulness, and to prayerfulness teachableness, and to teachableness a fondness for the truth, for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. J. L. D.

DAMSBURY, CONN.

Our Opportunities.

BY M. W. MASON.

"For a great door and effectual is opened unto me."—Paul.

If it be true that our opportunities mark the limit of our responsibilities, it becomes a matter of serious enquiry as to what doors open unto us. It is not the purpose of the writer to argue the question—whether we will be held accountable for what we might have done, rather than merely for what we have done—believing that every earnest disciple will ask, "Lord, what wilt thou have me to do?" and that he will perform with delight that which is required at his hands.

It is our wish, in a few brief sentences, to suggest an opportunity for effectual work, which seems to us worthy of immediate consideration. We are led to these reflections by the fact that the State of Virginia has, in a material point of view, made wonderful progress during the last twelve months, and that what has been accomplished gives us an intimation of what may be expected in the near future. The question, therefore, which confronts us is, "Shall the religious progress of our people keep pace with the material development?" Every impulse of our spiritual being answers affirmatively. But something more is required than a mere assent to the proposition. Unhappily it is a common affair for Christian men and women, in striving to be "as harmless as doves," to overlook that proposition which enjoins men to "be as wise as serpents." It is a rare thing to find the same diligent business methods brought into action in our churches that we see displayed in the every-day affairs of life. And yet it is well understood that God does not intend that it shall be so. Where our individual interests are concerned we are careful to note every circumstance that has a bearing upon our plans and designs, while in spiritual affairs it is usual to look complacently and indifferently upon circumstances out of which the most weighty consequences may arise. Take, for illustration, the fact of the rapid growth of the State. Within a few years villages will become cities, the population of cities be increased 100 per cent., it may be, and new cities and villages arise where none now exist. From a business stand-point we would be accounted very much wanting in judgment should we, if we wished to own real estate in any of these places, wait until values had been many fold increased. We would want to get in on the "ground floor" and not wait for advance in prices. But how is it in religious matters? Shall we do as we have done in many cities in Kansas and other States? In Topeka, Kansas, we have one church. The Methodists have ten. Why? We waited until the bare lot cost \$4,000, and could afford to buy but one lot and put up the building. It is probable the Methodists got many if not all of their lots for nothing. "How?" you will ask. Easily answered. A new town is laid out. The proprietors want to get building started, and propose to give away lots in order to get buildings. New plats are added to towns and villages and the same opportunity is presented, and in many instances not only the lot is donated, but a considerable sum is subscribed besides. The assertion may be ventured, that, in every ambitious town and village in the State, our people can get a choice lot merely for agreeing to build on it within a given time. And it will not be necessary to accept a poor, out-of-the-way lot, either. We have enough feeble churches on the outskirts. We want choice locations; set our light upon high ground, where it may be seen of men.

This is a most favorable seed-time, and if we sow sparingly we shall also reap sparingly; but what a delightful harvest it will

be in after years if the Disciples of Virginia can plant twenty-five new churches in the State this year. It can be done, but it will require united and individual effort. There is no better field for effectual work, and no work that brings a richer or more sure reward. It is by no means complimentary to the Christian world to have it said that "the children of this world are wiser than the children of light." May we not so wisely plan and so admirably execute our religious purposes that this saying shall not be true of us.

Our Work. No. 4.

BY W. O. MOORE.

"Teaching them to observe all things whatsoever I have commanded you." The Gospel has facts to be believed, commandments to be obeyed, and promises to be enjoyed. Before we obey we must be fully persuaded with reference to the facts that pertain to Christ. Why should we obey Him? What is His nature? What was His mission to earth? What is His authority? Those prepared to answer the three last questions can answer the first. The facts that are productive of faith are also the facts that are incentives to obedience.

1. The one in authority must be obeyed. This is certainly true if that one's authority is absolute. Many a subject to authority can say: The king has spoken and I must obey; or, the general has given orders and I must comply. As we think of Him who is King of kings, shall we trifle with His word?

2. Some commandments or directions should be followed because of their utility. If a physician leaves his remedy and directions as to its use with a patient, does the sick follow them because he regards himself under authority? He follows them because he regards them steps to health and happiness. While we regard Christ as having all authority in Heaven and in earth, we also are mindful that His commandments are no arbitrary arrangements. They are founded in wisdom and goodness. While they are decrees of One whose authority is inflexible and sure to visit tribulation upon the disobedient, they are also gracious provisions by which those under sin and condemnation can be released from what curses the spirit and life and exalted to the relationship of sons and daughters of the Lord Almighty. It is not apparent why we should obey Christ.

The discipline of the church consists of that culture by which the will of Christ is fully known and obeyed. This was the burden of apostolic teaching and exhortation. Those called to direct the work of the Church must be clear as to what is the will of Christ, and urge obedience to it. We are sometimes asked: "What is your discipline?" The answer, in brief, is: "Teaching them to observe all things whatsoever I have commanded you." Christians should know fully the will of Christ and conform to it.

Can every church say: "Our discipline consists in an effort to get our members to know and do the will of Christ? Nothing beyond this is made obligatory." If this be true, why are there different churches? Why do we fail to be of one mind, one judgment and one manner of speaking? Why are there different doctrines? The discipline of the Church is not the law of Moses, nor the commandments and traditions of men.

While human expedients may be helpful in extending the truth, they must be known by their origin and never ranked with the commandments of Christ. "Go ye into all the world and preach the gospel to every creature" belongs to the discipline of the Church. Human expedients, such as railroads, steamboats, printing-presses, Bible societies and missionary societies, can aid extensively in expediting this work. Those reached by the Gospel of Christ should be so effected by apostolic teaching as to esteem it their meat and drink to do His will, that when He who is their life shall appear they may be with Him in glory.

There is enough tinder in the hearts of the best men in the world to light a fire that shall burn to the lowest hell, unless God should quench the sparks as they fall. Boast not, then, O Christian; by faith thou standest.—Spurgeon.

C. W. B. M. Column.**DIRECTORY.**

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Only one talent small,
Scarcely worthy to be named;
Truly He hath no need of this.
O soul, art thou ashamed?
He gave that talent first,
Then used it in His strength;
Thereby—thou knowest not—He may work
A miracle at length.

The "Ides of March" have come and find us trembling upon the verge of a new enterprise, and filled with anxiety as to its success. On the 1st of April Bro. C. S. Lucas enters upon the work of the new mission at Roanoke, Va., partly under the auspices of the C. W. B. M., and the report in last week's C. W. B. M. column from the Executive Committee shows the great need and poverty of the Board. Truly, dear sisters of Virginia, we must come to their help one and all, or this mission of ours will fall through lack of means, and can we, shall we, allow this? Will we not strive more earnestly than ever before to raise larger amounts in our auxiliaries, to solicit aid from every outside source where it is right and proper to do so, and to send individual contributions by our personal efforts, and, God helping us, our personal sacrifice? We call upon every sister in the State, young and old, whether connected with a missionary society or not, to come forward and help us, and help their own mission in their own native State, and that, right speedily. The quarterly report has to be sent on by the last of March, and if it is a good one it will encourage the Board in its effort in our behalf, and enable them the more easily to send us on the promised assistance. This is our first opportunity, dear sister, to plant a mission in our own State, and the very idea should warm our hearts to do and dare great things for the cause we love. "Great things!" repeats some timid soul, "why, I can do so little I am ashamed to attempt anything." But remember whose lips pronounced the mite of the widow greater than all the offerings of the rich men. Your mites will be accepted by Him and richly rewarded. And while you sit by your quiet fire-sides doing your daily duties as wives and mothers and daughters; they will go forth to seek and save the lost, to preach the gospel, to build up the waste places and to do their part in hastening the era of "the world for Jesus, and Jesus for the whole world." How sweet and blessed the thought that this way we can work and pray at home, and yet preach the gospel abroad through the lips of him we send. Is this not worth sacrifices and toil and earnest prayer. Let all the societies remember to send in their quarterly reports, and the best reports they have ever yet sent.

We have been asked concerning Mission Bands for children and young people. As you have seen we have been endeavoring, through this column, to bring this department of the work more to the front, and as there may be others who would like to be informed on this subject. We are glad to state a few facts here: Mrs. C. S. King, Allegheny City, Penn., is superintendent of these bands, but they, too, are auxiliary to the C. W. B. M., and are for the children what the C. W. B. M. is for the adult. Their object is "to interest and instruct the children in mission work." The monthly due and name are agreed upon by those forming the band. A copy of constitution and other helps will be sent to any wishing to form bands, and, surely, no church fails to see how important a feature of the work this is. Will not Snowville, Getsemane, Marshall Street and other churches organize these bands?

Piedmont District.—Sharon Church, Louisa county, reports a C. W. B. M. S., with Mrs. P. C.

Bumpass as President. This is a church of few years' growth, and older sister churches might well follow her Christ-like example in helping to "preach the gospel to every creature."

Martinsville reports a new auxiliary. This makes the third new one since Christmas.

VALLEY DISTRICT.—While Gallie Church leads off in having formed the first C. W. M. S., Woodstock, in its "Little Workers," with Mrs. E. E. Stickley as President, heads the list of children's bands. What church shall we hear from next?

Her Own Way.

As child or woman, Sarah Herder has always been reckoned one of the best and most fortunate of human beings. She had beauty, a quick wit, and plenty of hard common-sense.

She belonged to a large, influential family, who were proud of her; she married a man who loved her heartily; she had children who were good and clever. She is a sincere Christian, a loyal friend, and a generous helper of the poor.

Yet, with all these claims to love and popularity, should Sarah Herder die to-morrow, there would probably be a secret sense of relief in the hearts of all who knew her. They would shed sincere tears for the woman who had loved them, but yet they would draw long breaths, as if a weight had been lifted from their lives.

When Sarah was a child of five, she began managing the nursery; Bob must spin his top and baby drink her milk as she wished.

It was her way, and not theirs, to be sure. But could not every one see that her way was best? That thought was clear to her, even then.

When she was a girl of twelve, she headed all the committees and societies in the school. The girls who did not agree with her grumbled together, but under their breath. At home, at sixteen, she took the control of the house out of her mother's hands, ordered the maids, scolded Bob, and actually gave her father advice in his business.

When she married a physician, she insisted on hearing frequent reports of the patients under his care, and gave her opinion as to their proper treatment. Sometimes she visited the patient, and interfered with the nurse, the diet, and even her husband's orders.

In the church she became a terror to the good as to evil-doers. She was president of one or two of the societies, led the Mothers' Meetings and took charge of the infant class. She lectured all alike as from a height of superiority. The meek little minister was uncomfortable when her firm, decisive step came to his study door.

Her husband, as time passed, grew to be a silent, jaded-looking man. Her boys, who had naturally strong, individual traits of character, were so compressed and moulded by their mother's indomitable will and theories, that they became weak, affected imitations of herself.

As she grew older, she felt that her husband, children and friends had gradually turned away from her. They paid respect and obedience to her, but to each other they gave confidence and affection. These things hurt her, for she was, at heart, a warm, loving woman.

Wherein had she failed? she asked herself, anxiously. Her way was not their way, but was it not dictated by common-sense and religion? Was it not best for them? She knew that she was absolutely right. Why not, therefore, lead others in the right way?

Notwithstanding all her good qualities, she has a vague consciousness that she has somewhere made an error, and that, because of it, her life has been, in one sense, a failure.

Are any of our readers in danger of falling into her error? It would be wise, perhaps, to ask their friends' opinion rather than their own in the matter.—Youth's Companion.

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All Sunday-schools wishing supplies, papers, quaterlies, lesson leaves, singing books, registers, etc., etc., can obtain them from the MISSIONARY WEEKLY Office. Send to us for terms and other information.

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The Family Circle.

A Morning Prayer.

The day is breaking, and the shadows flee,
But ere I meet the busy world of care,
With grateful heart I fondly turn to thee,
Hear thou my morning prayer!

Guide thou my feet, whatever way I take;
Lead me alike in shadow or in shine;
For me this day the living manna break,
And clothe with mail divine.

I will not fear, although the way be long;
If thou shalt guide, I cannot go astray;
Take thou my hand, fill my lips with song,
And lead me all the way.

Let all my weakness trust thy gracious might,
And wait always to hear thy tender call;
So shall thy presence make the darkness light,
When evening shadows fall.

—Prof. B. P. Leggett, in Zion's Herald.

Broken Promises.

A TRUE STORY.

"O, dear! there come those children! I told them expressly to stay in the dining-room to play. Having them around me all day, I feel when night comes as if I would like to have a little peace and quiet."

Mrs. Holt spoke impatiently, and a frown contracted her brow as the noisy steps in the hall drew nearer.

"It is time they were all in bed, anyhow," said Mrs. Holt, as the parlor door burst open, and three children—a girl of five years of age, and two boys of seven and nine—rushed in laughing gaily.

"Gracious, what a noise!" exclaimed George Prentiss, Mrs. Holt's bachelor brother, a rather nervous young man, of about thirty years of age. "Lucy, do send them all to bed at once. They'll deafen Mrs. Delwyn."

"Please don't send them off on my account," cried Mrs. Delwyn, a fair, gentle-looking woman, who had arrived that day on a visit to Mrs. Holt. "I like children, and don't mind their noise in the least. You forget that I live with my sister, who has seven."

"But we want to read aloud that article in the Review," said Mrs. Holt, "and we can't read with the children in here. Jessie, Charlie and Bertie, go up to bed at once."

"O, mamma, do let us stay just a little while," cried Charley, pleadingly.

"We won't make any noise, mamma," said Bertie.

"And it's so lonesome up stairs," whimpered Jessie.

"No, you can't stay; go at once," Mrs. Holt's voice was very impatient.

"Well, then, can we have some of the candy Uncle George brought home?" asked Charley.

"Yes, but I can't trust you to help yourselves to it, you'd all be sick. Go up stairs without any fuss, and when you are all in bed I'll come up and give you each a piece. Now go."

"You'll come straight up, mamma?"

"Yes, run along now, like good children."

The little ones ran to father, mother and uncle in turn, gave each an affectionate good-night kiss, and then rushed off, eager for the promised treat.

Mrs. Delwyn and George Prentiss were engaged in a discussion as to the merits of a recent popular novel, but as soon as the door closed behind the children, the young man rose and took the Review from a draw in the centre-table.

"Will you read first?" he asked, turning to his brother-in-law.

"No, you may have that privilege," rejoined Mr. Holt, laughing.

"But is it well to begin before Mrs. Holt goes up stairs to give the children that candy?" asked Mrs. Delwyn.

"O, never mind about that," said Mrs. Holt, as she took up her fancy work, and settled herself in one of the easiest of easy chairs. "I don't suppose they will expect me to come up."

Mrs. Delwyn laughed.

"If they don't expect it they are very different from any children I ever saw before," she said. "You may be sure they hurried to bed with all possible speed, and are impatiently waiting for you now."

"Well, they must wait, then, that's all. I will give them the candy in the morning. I don't feel equal to going upstairs now. I am tired out. Come, George, do begin."

Mrs. Delwyn said no more, but found it difficult to fix her mind upon the reading, so much in sympathy were her thoughts with the children up stairs. She

wondered if they would go quickly to sleep without complaint or remonstrance.

Mr. Prentiss had been reading about half an hour when the parlor door opened suddenly, and a little vision in a long, white night dress and long golden hair, appeared on the threshold.

"Mamma, Charlie and Bertie say ain't you ever coming up?"

"Jessie! I am astonished at you! How dare you come down stairs? Go back at once. You'll take your death of cold, and bare feet, too!"

"But you said you'd come up and give us the candy, mamma, and we—"

"Not another word! Go back at once. You shall have the candy in the morning."

The child burst into a flood of tears and went sobbing upstairs, leaving the parlor door wide open. Mrs. Holt, with a heavy sigh, rose to close it.

"What unreasonable little creatures children are!" she said. "Now I suppose Jessie will cry for half an hour, at least."

Mrs. Delwyn felt like saying, "And no wonder!" but restrained herself.

The next day was spent by the friends in sight-seeing. Mrs. Holt was anxious that Mrs. Delwyn should miss nothing in that direction, and took her from one public building to another until they were both tired out.

"I must lie down for an hour if I am to go to the children's sociable to-night," Mrs. Holt said, on reaching home; and she went at once to her own room.

At six o'clock when she met Mrs. Delwyn at the supper-table, she declared herself thoroughly rested, and an hour later, when Mrs. Delwyn was seated in the parlor reading a late biography, and settled for a long, quiet evening, the three children came in dressed in their best.

"We're going over to the church to get acquainted," said little Jessie, who was evidently much excited at the prospect of an evening out—a rare event with her. "That's what the minister said. We must all get acquainted. So I've got on my best dress," surveying herself in the long mirror with childish vanity. "This is real fur on my cloak."

"I wish mamma would come," said Bertie. "We'll be the latest there."

"She hadn't begun to dress when I came down, said Jessie. "She was sewing on her embroidery."

Mrs. Delwyn tried to amuse the children with a story, but when half an hour had passed and still Mrs. Holt did not appear, she volunteered to go up stairs and see what delayed her. She found her sitting in an easy chair before an open fire, a piece of embroidery in her hands, over which she was bending assiduously.

"Why, Lucy!" exclaimed Mrs. Delwyn, "Have you forgotten that you promised to take the children to the sociable? They are waiting for you in the parlor and growing very impatient."

"It won't hurt them," rejoined Mrs. Holt. "A child's time has no value you know. And, after all, I can't go. I remembered just after they'd gone down stairs that I promised my dressmaker this embroidered vest to-morrow. She can't have my dress done by Sunday unless she has the vest early to-morrow, and there is a good deal to do on it yet. How do you like it?" holding up to view a piece of ashes of roses silk heavily embroidered in purple pansies.

It is lovely. You embroider beautifully," said Mrs. Delwyn. "But can't you get up an hour earlier to-morrow, and work on it before breakfast, Lucy? The children will be so much disappointed if you don't take them to that sociable to-night."

"That won't hurt them. It will be good discipline for them. They will have plenty of disappointments in the years to come."

Before Mrs. Delwyn could reply the door opened and the three children rushed in.

"O, mamma," cried Bertie, a look of dismay coming upon his face as he saw that his mother was still in her wrapper, "Aren't you going to take us to the sociable? All the other children will be there."

"No; I can't go to-night. I'm too tired, and I've too much to do. Now for mercy's sake don't make a fuss. There'll be plenty of other sociables just as nice as

this one. Come here, Jessie, and let me take off your cloak and hat. Boys, you must either change your clothes or go to bed. I can't have you playing around in your best things."

The boys gave evidence of their anger and disappointment only by flinging themselves about the room and muttering. But Jessie began to wait at once, and was promptly punished, undressed and sent to bed, where she cried herself to sleep.

Mrs. Delwyn went back to the parlor, but she could not fix her thoughts upon her book again. She could not think of nothing but the grave mistake Mrs. Holt was making in the management of her children.

"What respect will they have for her word in the years to come?" she thought. "They will soon lose all confidence in her, and she will have cause for the most bitter regret."

When Mrs. Holt came down stairs a little later, her embroidery in her hand, to take a seat by the parlor centre table, Mrs. Delwyn longed to utter a few words of friend's advice, but feared to snap asunder the delicate strands of friendship which bound them to each other.

"If something would only make her see," she thought, sighing.

Something did. The next day was the last day of Mrs. Delwyn's stay, and Mr. Holt said at breakfast that he would send a carriage in the afternoon that she and Mrs. Holt might take a drive about the city.

"Send a carriage that will hold four, and Jessie and Bertie can go with us," said his wife. "It is not often they get a chance to take a drive."

"Can't I go, too?" asked Charley.

"No, there will not be room," answered his mother, and the boy's brow shadowed at once by a sullen frown.

When the carriage was announced at two o'clock, Mrs. Holt and Mrs. Delwyn were engaged in the parlor with two ladies who had called to make the acquaintance of the latter. As they rose to leave, Mrs. Holt asked them if they were going down town, and offered them seats in the carriage.

"I can take you both as well as not," she said, cordially, evidently considering it of no moment whatever that this arrangement would deprive Bertie and Jessie of the promised treat. But the ladies declined the offer, saying they wanted to make another call on a friend only a block distant.

As soon as they left, Mrs. Delwyn and Mrs. Holt went up stairs to put on their bonnets. In going to their rooms they were obliged to pass the nursery, and as they drew near it they heard Charley say in a loud voice:

"You might as well take off your hat, Jessie, and not sit there all pinked up, fine as a fiddle. You and Bertie won't go riding this afternoon; that is sure. Mrs. Scott and Mrs. Ellis are in the parlor, and you know well enough mamma's going to give 'em that other seat in the carriage."

"O, but she promised she'd take us; you know she did," cried Jessie, in a voice that promised tears at short notice.

"Promised! Much she cared for that. She don't think promises to us children amount to anything. You know that as well as I do. She don't mean to keep 'em when she makes 'em."

Mrs. Holt's face grew scarlet with anger, and she started forward, with an angry exclamation. But Mrs. Delwyn laid a restraining hand on her arm.

"Wait," she whispered, "wait until you are cool. Come with me," and she drew her into a small room at the head of stairs.

"Before you speak to Charley," she said, "ask yourself if there is not some truth in what he just stated. Have you kept your promise to you children always?"

One moment Mrs. Holt stood silently gazing at her friend; then she covered her face with her hands, and sinking into a chair burst into tears.

The time had come when Mrs. Delwyn dared speak, and she spoke so effectively that the mother's eyes were opened to the sin of which she had been guilty.

"Charlie was right," she confessed. "I never thought that promises to children amounted to anything. I have kept them

when convenient to do so, but otherwise have broken them without compunction. But, heaven helping me, they shall never have cause to complain of me again."—Selected.

Couldn't be Bought.

John Bailey was hurrying home from school when Mr. Giles hailed him. Mr. Giles was the proprietor of a sort of a store and a saloon combined. He kept a stock of groceries, flour, and a few other articles, and besides he kept beer on draught, and this last was, of course, the most profitable part of his business.

John stopped and turned back at Mr. Giles's call, and stood waiting.

"How would you like a chance to earn some money nights and mornings?"

"First rate."

"I thought so. Well, I need a boy to help me in the store, especially evenings, and I thought I'd give you the chance. You see there are a good many coming in after working hours for their beer, and serving them and weighing up the groceries is 'most too much for one to do; so I thought if we could agree on a price, I'd like you to come in and help. You are a likely sort of a boy, I guess."

John's thoughts had gone speedily forward, and taken in a new coat for himself, a dress for mother, and no end of books and papers, to be bought with money he should earn; but his hopes sank as rapidly as they had risen. He had not thought of the beer.

"I don't think that I could come," he said.

"Why not?" asked Mr. Giles, in surprise. "I thought you would jump at the chance."

"So I did, at first; but, come to think of it, I couldn't."

"But why?" and as Mr. Giles insisted upon an answer. John said: "I can't help you because I don't want to betray the cause which I am pledged to fight for."

"Cause? Pledged to fight for? What do you mean?"

"I mean the temperance cause. I can't sell beer, Mr. Giles."

"Oh! that is it. Well, John, I won't ask you to sell beer; you may confine yourself to the grocery department."

"I don't think that would do, either," replied John. "It would look bad, any way, and hurt the cause. Guess I can't come at all."

But Mr. Giles persisted. "I will pay you well," he said; and finally, as John became more decided in his refusal to entertain his proposal, he offered him large wages, and John, growing desperate, said: "Mr. Giles, I am not worth much, but I am not for sale, what there is of me;" and with that he said good-afternoon, and hurried home to tell his mother the story of his interview and get her approval, for he was sure she would approve.

When he had told her, she said: "John, you make me think of General Reed."

"Who was General Reed?" asked John, who was not very well up in his history.

"He was an officer in the American army during the Revolutionary War. It was during the winter of 1777-78, the very gloomiest period of the war. The soldiers were suffering greatly from privations, and many were getting discouraged. The English people were proposing measures of settlement of the difficulties; but the brave general who was at the head of the army had faith in the success of the cause, and would listen to no terms of peace which did not include an acknowledgement of the independence of the colonies. Then bribery was tried, and General Reed was offered a large sum of money if he would use his influence to bring about an adjustment of matters between the two countries. His reply was: 'I am not worth purchasing; but such as I am, the king of England has not money enough to buy me.'"

And Mrs. Bailey smiled encouragingly upon her earnest-faced boy, whose dark eyes kindled with true patriotic fervor, as she added: "I hope John will always be loyal to the cause, and that there will never be money enough in all the world to buy you. Your name may not go into history alongside the patriot of 1777, but truth and loyalty are worth more than a name in history."—The Pansy.

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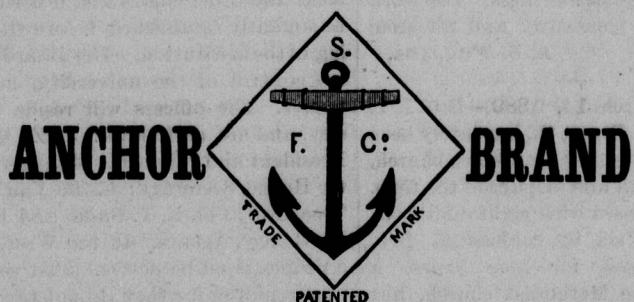
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NEBRASKA.—In the movement along the line, Nebraska is not willing to be left behind. Never have there been so many good meetings reported in the same length of time as in the winter just past. Many circumstances combine to make this so, not the least of which is the fact that the winter has been remarkably mild and pleasant. Bro. Boles, one of our State Evangelists, has held very successful meetings at Unadilla and Tecumseh. Meetings at Hebron, Beatrice, Verdon, Exeter and Brownville have all been blessed with abundant harvests. The work in this city still moves forward. The old church is crowded beyond its capacity, and work is now begun again on the interior of the new one. This